Centenary Missionary Addresses

11.29.16.

Library of the Theological Seminary,

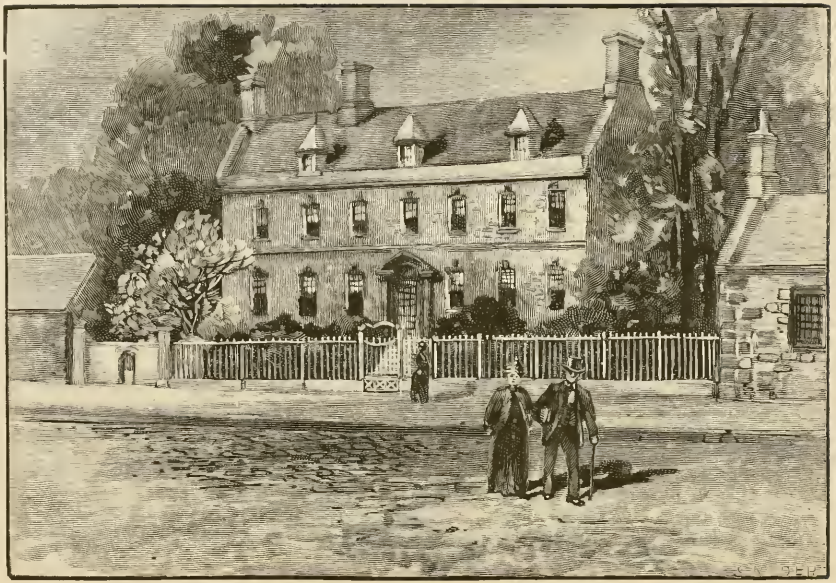
PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

BV 2030 .C4 1893

Centenary missionary addresses

D. D. Owen,

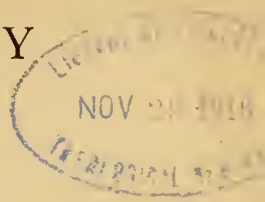


CENTENARY MISSIONARY ADDRESSES.

House at Kettering, England, the Birthplace of Modern Missions.

D. D. Owen,

CENTENARY



MISSIONARY ADDRESSES.

DELIVERED AT MISSIONARY CONFERENCES AND ELSEWHERE, UNDER THE AUSPICES OF THE AMERICAN BAPTIST MISSIONARY UNION, IN THE YEARS 1892 AND 1893.

"Christianity is missionary if it is anything."
DR. JOHN A. BROADUS.

PHILADELPHIA:
AMERICAN BAPTIST PUBLICATION SOCIETY,
1420 Chestnut Street.

Entered, according to Act of Congress, in the year 1893, by the
AMERICAN BAPTIST PUBLICATION SOCIETY,
In the Office of the Librarian of Congress, at Washington, D. C.

CONTENTS.

PAGE

INTRODUCTION. 5

I. CHRISTIANITY ESSENTIALLY MISSIONARY.
John A. Broadus, D. D., LL. D. . . . 11

II. THE AUTHOR OF MISSIONS.
Rev. W. R. L. Smith, D. D., ... 28

III. THE HORIZON OF CHRIST.
Rev. W. H. P. Faunce, ... 36

IV. MOTIVES TO MISSIONS AMONG THE HEATHEN.
Henry E. Robins, D. D., LL. D., . . . 46

V. THE HOME RELATION TO FOREIGN MISSIONS.
Rev. Philip S. Moxom, D. D., . . . 57

VI. HINDRANCES AT HOME TO THE WORK OF FOREIGN MISSIONS.
George W. Northrup, D. D., LL. D., . . 67

VII. THE APPROPRIATE MISSIONARY GIVING.
Rev. C. H. Moscrip, D. D., ... 89

VIII. THE CULTIVATION OF PERSONAL RESPONSIBILITY.
Rev. O. P. Eaches, D. D., ... 99

IX. THE SPHERE OF A LOCAL CHURCH.
Rev. Lemuel C. Barnes, ... 112

PAGE

X. Separated for Mission Work.
Augustus H. Strong, D. D., LL. D., . . 125

XI. Endued with Power.
Rev. C. J. Baldwin, D. D., ... 133

XII. The Cake for God's Prophet First.
Rev. John Humpstone, D. D., . . . 149

XIII. The Impelling Vision.
Rev. Philip L. Jones, ... 160

XIV. To Save One We Must Save All.
Lemuel Moss, D. D., LL. D., ... 173

XV. The Influence of a Century of Missions on Christian Theology.
Alvah Hovey, D. D., LL. D., ... 190

XVI. The Enrichment of Christianity Through its Missions.
Rev. Frederick L. Anderson, . . . 201

XVII. The Apostolic Ambition.
Rev. A. J. Gordon, D. D., ... 217

INTRODUCTION.

THE missionary conferences before which the following selected addresses were given were unique meetings. They originated in a deep conviction that if missions are to be genuinely rather than perfunctorily extended, the biblical and spiritual principles, out of which true missions spring, must be freshly and repeatedly studied.

Though much employed in connection with the late endeavors of the Missionary Union to enlarge its work and increase its income, these conferences sprang from no secondary motive. They were, primarily, a call to a renewed study of the spiritual life and its practical corollaries. They afforded also an opportunity for such study and prayer as are impracticable at mere anniversary meetings. Such study and prayer we hold to be basal to any real advance in the method of extending Christ's work in the earth. Any attempt to deepen missionary zeal that overlooks the essential condition of a deepened spirituality must ever prove abortive and futile.

In the range of thought and principles traversed in these numerous meetings, held in representative sections of the country, there was, of course, great variety of expression. One ringing keynote, however, characterized all the discussions. The keynote which prevailed was this: that true missions involve on the part of Christ's disciples a practical incarnation of the Christ life and Christ teaching among peoples historically ignorant of

the original incarnation, and so far lost to its reality, blessing, and power. Such a re-incarnation Paul had in mind when he said, "For me to live is Christ"; *i. e.*, "For me to live is for Christ to live." It is not enough for the missionary to bear a formal system of truth, however divine, to the heathen. He must so hold and carry that truth as that he becomes the personal embodiment of it. The truth thus lives—the Word incarnate—in him.

Accordingly, as we thus conceive of missions, our notion of three things, lying at the root of all, will be vitally affected: our notion of *motive* to missions, our notion of *individual consecration* to missions, and our notion of the *form of effort* in which missions are to be carried on.

Our thought of the motive to missions will be modified. The motive to missions will be seen to be interior and vital, instead of being external and formal. It has been common to speak of "motives to missions" as if they were several, and based on something without us. Advocates are wont to appeal for missions on various external grounds: such as the forlorn state of the heathen, their ignorance, their poverty, their wretchedness, here and hereafter, etc. These considerations are, properly speaking, *not motives* at all, but rather *occasions*, in view of which something deeper, and within the soul, acts. This something, which is deeper, is motive. Truly speaking, the real motive is always within; so within as that it is of the very deepest life of the man. The motive thus becomes *motor*, charged with the very life of God. It acts as God would act, and for the same reason, because it is of its nature so to do. It exists and operates quite independently of the outward conditions of men, just as God's love does. It springs, like the rays of the

sun, from deep internal fires. It runs as the streams run down into the sea, because the hidden fountains impel, and because the moral gravitation of the spheres induce. The true source of this motive in the missionary is the Christ formed within him, "the new man," "the second Adam," "the Lord from heaven," who is conforming the disciple to his own image, and thus as a consequence reaching and saving mankind.

Our notion of individual consecration to missions will be elevated, in the light of our conception of what real missions involve. It has been common in some quarters to speak of Christian work as so much "done *for* God," instead of so much work "*with* God," or better still, as the out-working of the divine life, "which inwardly worketh itself mightily in us."[1] Christian service involves more than the mere conscious labor of one personality rendered to another—its quality and value determined mainly by the personal force of the individual. Such a conception may indeed save one's metaphysics, but at the expense of one's Bible. The true missionary —the kind whom these missionary conferences have sought to recuit—must be more than a mere agent for God. He is to be, in some profound sense, a miniature reproduction of the Christ; one in whom Christ is formed; one who can say with the apostle, "Always bearing about in the body the dying of Jesus, that the life also of Jesus" (namely, the resurrection life), "may be manifested in our body." Thus the natural, metaphysical personality in the biblical thought is sunk in the mystical personality, dual indeed, incident to the re-incarnation of the Christ in the missionary.

[1] Greek, ἐνεργέω, Col. 1 : 29; Eph. 2 : 2; 1 Thess. 2 : 13.

Of such a personality mere philosophy may take no account, but of this the New Testament takes special account. It is, perhaps, Paul's fundamental, evangelical conception that the old *ego* is dead and buried, and then risen again in a new *ego*. It is the essential meaning of baptism on the subjective side. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: . . who loved me, and gave himself for me." It is this *ego* who is the essential Christian; and such a Christian is always, in turn, by virtue of his new nature, the missionary according to Christ. With this conception of the missionary in mind, he who is seen by the church going forth on his perilous, or self-denying Christ errand, is to be regarded, to all intents and purposes, as the Christ himself on his own continuous mission of seeking the lost. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." The true Christian, or the true church, will, therefore, no more think of being indifferent to the welfare of the missionary than he would be to the welfare of Christ himself, were he still upon the earth.

If missions are thus conceived as the issue of the Christ life continually re-incarnated in the church, our notion of the *form of mission effort* to be rendered will be correspondingly transformed. We suspect that it is common for the church in its missioning to think of itself as going forth to gain adherents, to recruit communicants, to augment itself and thus ultimately, of course, to enrich heaven. It is possible for such a conception unconsciously to glide into a refined form of self-seeking. Such propagation of Christianity readily becomes mere propagandism, the primary aim of which is usually to

get rather than to give. Such a form of religion thus becomes an end to itself. This is one of the cardinal errors of Rome, which, when finished, is paganism and idolatry. Such is not the form of missions after Christ. The essence of Christianity is grace—pure giving—something for nothing. God's desire for this lost world is that he may gratuitously impart himself to it. The Divine love is but the infinite yearning of God to impart his own form of blessed living to his rational creatures. To compass this it stops at no cost. Hence the atonement—"the Lamb slain from before the foundation of the world"—a constitutional expression of the Divine nature in its infinite love and holiness reaching after men; not something done "to make God willing" to save. Hence, also, Christ's characteristic expression of himself, "I am come that ye might have life, and that ye might have it more abundantly." Hence, also, the commission which Christ gave to the twelve, "As a gift (gratuitously) ye have received, as a gift (gratuitously) impart."[1] That is to say, the church is gratuitously to impart the grace and life which it has received on precisely the same principles on which God gratuitously imparts grace and life to it. The missionary, accordingly, goes to the heathen primarily not that he may get, but that he may give. He goes not that he may get even a convert, not that he may win a church, not even that he may win trophies for Christ, precious as all these are; he goes that he may impart his own spiritual blessedness to others. He is not fit to go, nor is he divinely commissioned to go, until he has this blessedness in overflowing measure to impart. He goes as a spiritual capitalist, with measure-

[1] Matt. 10 : 8; Bible Union Version, Imp. Edition.

less resources within and behind him; resources not for investment with a view of return to himself, but resources that he may give away outright, looking for no return to himself except such as God's grace may be pleased of his own good pleasure to bestow. Trophies, indeed, will be won, compensations will come, enrichment of heaven will certainly ensue; but all these, and vastly more, will be returned into the bosom of the missionary, incidentally to his own self-giving, on the principle of the divine paradox, "He that loseth his life, the same shall save it." ("Save it alive," "Give it a living birth." [1]) The more the missionary imparts, the greater will his riches become with which to continue to give; the more he loses the more will he save alive. "It is more blessed to give than to receive." This, the crown of the beatitudes, is his, and it is his only, who has entered into the experience and habit of the Prince of givers.

When such a conception of missions as we have indicated shall come to prevail in the habitual thought and life of the church, how different will be her working attitude to the missions of the world, whether near or far! She will regard them, not as something extraneous to herself; something optional, which she may engage in or not at pleasure; not as a mere annex to her working apparatus, but rather as something constitutional to her very life, her new being, as they are constitutional to God himself, and to Jesus Christ, the Head of the church, and to the Holy Ghost, whose indwelling in us, as in a living temple, is the sole efficiency of all Christian undertakings.

HENRY C. MABIE.

BOSTON, Sept., 1893.

[1] Rotherham's Version.

CENTENARY MISSIONARY ADDRESSES.

I.

CHRISTIANITY ESSENTIALLY MISSIONARY.[1]

JOHN A. BROADUS, D. D., LL. D.,
Southern Baptist Theological Seminary, Louisville, Ky.

WHAT was the most audacious word that was ever spoken in human language? Well, I think it was when a young mechanic from an obscure village in an out-of-the-way and despised part of the ancient Roman Empire, surrounded by a company of followers, with a small inner circle, after a few years of wandering about that little country and talking to people, lifted up his voice and said: "Go, disciple all the nations to me." To him—all the nations—it would have been out of all question; but you will please remember that he, whom I have spoken of with such terms of limitation, had not long before that risen from the dead, as he had predicted he would do, and not long after that was to rise to the throne of God. He was a missionary himself. He was the first Christian missionary. God sent his Son into the world, not to judge the world, but that the world through him, might be saved. He was sent. He was a missionary from heaven to earth. He had a very short period of labor—some three years, more or less, and that is all.

[1] Printed from a stenographic report.

He confined it, for the most part, to the little country in which he lived. Yet there were glimpses of something more. The only occasions I remember on which he expressed especial commendation of faith were when he commended the faith of a heathen Roman captain, and said: "I have not found so great faith, no not in Israel," and when on another occasion, in reference to a heathen woman in Phœnicia, he said: "O woman, great is thy faith." So when, two or three days before the end of his brief career, one of his followers came to him and told him that there were some Greeks who wanted to see him, he said: "I . . . will draw all men unto me."

He sent out his immediate followers on a brief mission. Some people have taken the instructions of that mission and have applied them without the necessary changes, without the changes he himself distinctly referred to afterward, as if they were the law for all missionary work; but this was a little mission of a few brief weeks, or a few months, in the little district where they lived, where their own people would take care of them. He told them himself before the end, that things were to be otherwise with them. He sent them out at first on a brief mission. But now—probably it was when the five hundred were present, though we are not sure of that—the eleven of the inner circle were present on a mountain in Galilee, and he said: "Go! Go!" Before that he said: "Go not unto the Gentiles." Now he says: "Go unto all the world. Go, disciple all the nations." It was a missionary business. It was a missionary idea. From the beginning it has been missionary, if it has been anything. And very soon after that he did another remarkable thing about it. He appeared in the clouds of heaven,

amid a great light, and spoke in a voice which, to the rest of the company, was but a strange sound, but which entered into the mind and soul of one man who had been the leading opposer and persecutor of him and his followers, persecuting him in their persons, and bade him become a missionary, chose him to be the leading missionary in the work of spreading the knowledge of him and his salvation.

What does the word apostle mean? All those present who have dabbled in Greek at all know that *apostolos* means missionary. That was the very idea of the thing. He names them missionaries. We make a distinction, but the distinction is not there. And this man was to be the head missionary. He was a man who would be useful anywhere. He seems to us peculiarly suited to be useful at home. Why, when the Lord appeared to him in a trance in the temple, and said: "Get thee hence," this young man, though he had never been wanting in devotion, remonstrated, thought he knew better. You say that is very strange. I doubt if there is a man on this platform who hasn't had more or less of just the same sort of experience. Sometimes the Lord seems, by his providence and by inner admonitions, to be indicating to a man that he ought to do a certain thing, and yet he thinks he knows best. This man, in his trance, said: "Lord, I am the very man to stay at home. They know I persecuted thy servants. When the blood of thy first martyr was shed, I was standing near and held the garments. I am the very man. When I come to them they will listen to me." He said: "Hush! Get out! I will send thee far hence to the heathen." A missionary, yes, a foreign missionary, a missionary to the heathen.

He loved his own people; and does anybody suppose that a missionary doesn't love his own people? Ask one of these men who have sorrowed and sighed in a foreign land for the sound of their native language and the sight of the old faces they loved in their homes. Ask them if they don't love their own people. That isn't what it means. He loved his own people, went to his own people wherever he found them and tried to do them good. And still he was a foreign missionary. In spite of all this adaptation to stay at home he was to be a foreign missionary. And now I pray you to note this: That as a foreign missionary, Paul the apostle, not only did the great work we know he accomplished in the spread of the gospel among those who were heathen, but he actually did, I do believe, far more for his own people than he could have done if he had stayed at home and confined his labors to them. Dr. Morehouse, do you agree with me? (Yes.) As a foreign missionary he did more for his own people, the Jews, than if he had stayed at home.

The case is not singular. It brings to my mind immediately Adoniram Judson. I never think of him without emotion. I remember he was the first man to whom I ever made a gift that amounted to anything. When sixteen years old, as assistant in a school, I gave a dollar and a half to the foreign missionary collection, and thought about Judson when I gave it. He was my missionary and my hero in those days; and I remember when the preacher came and preached two sermons and turned the student of medicine toward the idea that he would have to give it up and be a minister, the passage that moved me most of all was that about Judson. If he had stayed at home he would have been a very useful

Congregational minister somewhere in New England, in the Old South Church or somewhere; or a very useful professor in a New England college, but I never should have heard of him in my youth. Now, Adoniram Judson is a great electric light that shines all over the land, and a star in the firmament of our modern Christianity that shines all over the world. How much more he has done for his own people than if he had stayed at home. Don't you be afraid of the loss that will come to our own Christianity from giving up the choicest of our young men and the fairest of our girls, if they feel moved of God to go hence to the heathen. The Lord knows what he is about, and do you take care how you resist the leadings of this providence and the leadings of this faith, for self or for those you love.

Christianity, I say, was missionary from the start. That is the very idea of the thing; that is the genius of the machine. It wasn't made to run on any narrow gauge. You will need a broad-gauge track for it to run on. It wasn't made to be run on any narrow principles. It isn't intended that it should run around in a circle, and never get far away from where it started. Christianity is missionary if it is anything.

Why did it ever cease to be so? Well, for a long time the early followers of the Founder of Christianity were missionaries. What devotion they showed! Nobody to help them. The government all against them, persecuting them if it took any notice of them at all. Again and again they perished by hundreds and by thousands. Far and wide they went to spread Christianity, and all the glory of its early history was its missions; and, thank God, that early movement did not cease till missionaries

from Greece or missionaries from Italy reached your ancestors or mine, who were downright heathen. And while they had some good qualities,—these Germans, and most of us are descended from that race,—while they had some very noble qualities, as Tacitus describes and Cæsar mentions, yet they were heathen, real pagans. If it hadn't been for some people in Greece and Italy who believed it was worth while to carry the gospel to the heathen, what would have become of all our European and American civilization? What would have come to you and me? Those people, thank God, believed in carrying the gospel to the heathen. Those people, thank God, didn't give up if some of them were killed. They kept on until they won our ancestors as triumphs of missionary work.

What made the thing gradually wear out? Well, it was this way. They wouldn't let Christianity stay in its primitive simplicity as a movement for preaching to individuals, regenerating them, winning them by teaching, public and private, and by example and personal influence. They became dissatisfied with that. This Christianity carried its missionary labors over to a place where there arose in the Roman Empire a very skillful politician indeed, who thought it would be a good plan to take the new religion and make it a plank in his political platform. His name was Constantine. He made it a plank in his platform and he triumphed with it. He undertook to patronize Christianity, and though Christianity could get along with all the opposition of politics, somehow it didn't get along with the friendship of politicians; and I don't know but that it has sometimes happened over here, right here, that where religion and

politics go hand in hand, politics is mighty apt to get the upper hand. It was so then. They Judaized Christianity and they Romanized Christianity, and that took the foreign missionary element largely out of it. They Judaized Christianity by introducing the idea of consecrated houses and sacrifices, and all splendid ceremonies that had religious power. They brought in the notion that the two ceremonies of the Christian religion which had the minimum of ceremony, were both of them to have some strange, mystical nature, by which people were to be regenerated by the first ceremony, and people were afterward to be saved by the second. That was Judaizing Christianity; it was taking away the idea of appealing by instruction, appealing to the mind and conscience, and substituting an appeal by ceremonies and sacred externals and all that sort of thing.

And then the other thing was Romanizing Christianity. The Romans had such a genius for government that they were not only the greatest of the ancient empires that lasted the longest and ruled the most powerfully, but when they got hold of Christianity they infused their genius for government into the organization of Christianity, that lasts to this day as the wonder of this world. But it wasn't primitive Christianity. It was the idea that you have got to rule over people to make Christians of them; you have got to organize and govern and make them Christians; and if they won't, you will make them suffer for it, if they won't be Christians and be the kind of Christians you want them to be. All done by a grand, centralized Roman organization, and the genius of Christianity forgotten. And so it went on for many centuries, this sorrowful history; but it seems to me that

is the history of the whole matter. That is the way the foreign missionary idea disappeared. Men undertook, century after century, more or less, some work in the countries around these Romans, but it never accomplished very much. Or the Jesuits, organized particularly for that purpose, did wonders, prodigies of magnificent devotion, for which they deserve all eulogy and honor. But then, when they got to China and got to Japan, it was to make Christians of the heathen by a ceremony and then to keep them Christians by another ceremony, and that wasn't Christianity. No wonder they left such a bad name in China and Japan that when the enemies of Christianity in those countries want to talk against your missionaries, the worst thing they can say is: "Don't you believe that these missionaries are different from those that came here three centuries ago." That is the worst thing they can say against the missionaries to-day; and yet the men who did it were men of noble devotion.

And now, what has caused the difference? Well, I think the reason why in the last one hundred years, amid a thousand imperfections and ten thousand shortcomings, the reason why things are becoming better and looking really hopeful is that there is something like a return to the idea of the original Christianity, to the notion that you have got to make Christians of people, not by force, but by instruction, by persuasion and conviction, by influence and example; making Christians of individual people who can think and understand you, not by ceremonies, not by compulsions, but just in the old-fashioned, original way.

And that is true not alone of the little handful of despised people in England a hundred years ago—you don't

know how they do despise them there. I don't know but what I will tell you a story. I remember twenty years ago being the guest of a London merchant at his residence in the country. He told me with some pride that he was lord of the manor. The Englishman likes to be lord of anything. We were playing croquet, the ladies, my companions, himself and some others, and the wife came out and sat on the rustic seat, and in an interval of the game I sat by her side and took up her book. It was a German book. She said she had brought over a teacher from Hanover, and was learning German. It was Schiller, and I turned over the pages pointing out some of the poems I admired. She said innocently afterward to one of the young ladies: "This gentleman is a Baptist preacher. What, a Baptist preacher know German? Why, I thought they were all shoemakers or blacksmiths."

The name we honor to-night was that of a shoemaker; he called himself a cobbler. They were a handful of despised people, but they all took hold. It seems to you and to me that they had put Christianity on its original foundation, and went at the thing in that way; and then a great many other good people who brought over to America the traditions of the English establishment, of the Scottish establishment, or who spread in America the traditions of another establishment in the most celebrated part of our country, have gradually taken up many of those same ideas; they seem to have gone about trying to convert people as individuals, preaching to them, and instructing them, and praying for them until they have done an amount of work in foreign missions which ought to stir us. All honor to the missionary work of the

Congregationalists, the Methodists, the Episcopalians, and others. But I do think they have been useful just in proportion as they have returned, more or less consciously returned, to the same primitive views of Christianity and kind of work that were followed by the little despised handful in England a hundred years ago.

And now I want to say this about it. It was the thought that occurred to me when I was asked to be here, and after saying that I could not come, could not tear myself away from busy work,—then, looking at the list of engagements at home, found it was possible to stand in this pulpit once more. It was this thought that occurred to me. It was the English Baptists who started this idea of the centennial observance, and then some Americans got hold of it; and now, in all parts, wherever there are any Baptists, they are working at this thing. I don't think we need to worry ourselves about organic unity; let Providence take care of that. We are Baptists together. I believe that means that we are trying to illustrate and retain original Christianity; the idea that men are to be made Christians by conversion and not by baptizing them, and that people are to be kept Christians by instructing them in the truth and not by ceremonies. We are Baptists because we think that is the genius of Christianity, and we are trying to maintain it; and I call upon all of you who are here to-night: Be glad if, in the providence of God, you have been led to be Baptists, and try to see more clearly than ever before, how in the New Testament the very idea of Christianity is set forth, try to get all these original, primitive conceptions of Christianity. Then, mark you, don't get fussing about returning to the New Tes-

tament ideas of ordination and church government, and stop there, and fail to return to New Testament ideas of missions. The Baptist who stands up for believers' baptism, and for the independence of the churches and all those things, which I believe in, and then isn't hearty in the work of missions—well, the fact is, he is no Baptist at all. He doesn't deserve to call himself that. Let him go to reading his New Testament over again.

And I,—who live far away from here, yet feel somehow curiously at home in this very place, and look around on many faces of those I honor and love,—I come from what everybody knows is the portion of the country where we have lots of Baptists, and can't get much out of them, but have grand expectations for them in the future. Now, I say here to-night, let us American Baptists, and English Baptists, and all Baptists, make this centennial celebration the occasion of realizing that we are all Baptists together; Baptists joined together by common ideas and a grand common work, as brethren in the Lord Jesus Christ.

And so, what is the spirit of the whole matter from my point of view? That Christianity is missionary, or it is nothing at all; that Christian people who are not missionary lack one of the original, fundamental, essential, indispensable elements of genuine Christianity. Did you ever know any of those Baptists they call "Hard Shells"? They are the delight of the newspapers, you know; they can get so many jokes about the "hard shell." I have known some of those people, some of them intimately, who were, from their point of view, as deeply devout in their feelings, as honestly trying to serve God, in their way, as any people I ever knew or expect to know. But they had got hold

of one side of Christianity, and because they couldn't reconcile with it the other side, its world-wide invitations to everybody and the duty of sending invitations to anybody, they stayed on their side and tried to live consistently according to their conviction; and the result has been that slowly, slowly they disappeared, until they hardly live at all now except to be the joke of the newspapers. Though they were dead in earnest, they had a one-sided Christianity, a half-way Christianity, and it was bound to decay; and our Christianity will flourish just in proportion as it is missionary, in proportion as we are interested in the great missionary idea, which is as wide as the world or it is nothing. Just in proportion as we are working for the salvation of mankind, with genuine interest, with hearty effort, with true sacrifice, just in that proportion everything that is nearer to us will flourish also.

But didn't the Saviour say, "beginning at Jerusalem"? Repentance and remission of sins should be preached, beginning at Jerusalem. And doesn't that mean that I ought to begin at Louisville, and you ought to begin at Boston, and these ought to begin at Brooklyn and New York, and some other people ought to begin at Smoketown, and everybody should begin at his home and work, and work out in widening circles? I trow not, because not one of these eleven lived at Jerusalem. It didn't mean they should begin at home—their home wasn't at Jerusalem. They would have to begin in various parts of Judea. There was only one who lived anywhere near Jerusalem, and he was Judas, the traitor. Why should they begin at Jerusalem? Because at Jerusalem the great events of the Christian religion had taken place,

and if they hadn't made some converts at Jerusalem, they couldn't have gone to foreign parts and expected people there to believe these events at Jerusalem if nobody there believed in them. That is one reason why they should make some converts there. But a more important reason: They should begin at Jerusalem because Christianity was the offshoot of the old religion of Israel, and Christianity's offers were to be made first to Israel. It was the privilege of the chosen people, the one remaining privilege,— all their forfeited privileges passed away,—that Christianity should be the power of God unto salvation, as Paul, the foreign missionary, said, "to the Jew first." Beginning at Jerusalem means beginning at the Jews, and didn't mean beginning at Smoketown or at Brooklyn.

If you want to make Christianity flourish, take hold of it according to the largeness of its true conception. Interest yourself and your children and your church in saving the people on the other side of the round world and then you can get them to take hold of things near home. That is history; that is not speculation. That is history, that is experience, and everybody that will try it will find it is so more and more. You remember how Archimedes said when he was finding out the wonderful powers of the lever: "Give me a place to stand on, and with a lever I will move the world." Oh, men and women, foreign missions are the place to stand on for Christianity to do its work for the human race. Get your church practically interested in foreign missions, so that the members will pray for foreign missions in their prayer meetings, and give to foreign missions with great delight, and then when the home missionary secretary appeals to them, he will say: "Now that you have done some part of your

duty in sending it to the Chinese, you will do something for the heathen nearer home." He couldn't possibly be in a better position to reach them than just that. Get your people to give to foreign missions and pray for foreign missions and be willing to let their own sons and daughters, God bless them, go to the heathen, if they are called, and then your people will be willing to help our educational enterprises, and our publication enterprises, and everything we ought to do nearer home. It is the place to stand your lever on to move the whole business.

And now I have just four things to add. The Founder of Christianity said,—it is the only time that I remember his urging people to pray for a particular object; he often encouraged his followers to pray, but I do not recollect that ever, except in that case, he named a particular object of prayer:—"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Oh! isn't it strange, that the only special subject of prayer that he named, as far as I can recollect, at least, is so seldom heard in our pulpits? Well, that is the way it is where I live,—I don't know, maybe it is otherwise here,—so seldom heard in our Sunday devotion, so seldom heard in our Sunday-school classes, so seldom heard in our prayer meetings, so seldom in our family worship, in our private devotion. Oh! men and women, let us turn over a new leaf about that. Turn it over. Now, over it goes! Over now! Now, begin again. Paste that leaf down; it isn't pleasant to look at. The Saviour said: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." I live among young ministers. I have some occasion to

feel sympathy for them and know something about their trials, besides having possibly recollections that are personal; and I tell you there is great need for special prayer, for special blessing of the Spirit of God upon young men who ought to be ministers. A great many obstacles are in their way, a great many temptations, a great many discouragements. Look at the sacrifices that many a young fellow has to make. He has dreamed a dream of ambition, and he has got to give it all up and consent to choke it all down; and he leaves his own people, and he is thinking now whether it isn't his duty to leave the land he loved so well, and he doesn't know—Oh! he doesn't know whether Miss Lucy at home will be willing to go with him. Poor fellow! Now don't smile at him overmuch, because it is a reality. He has got these things to think about, and then it is so easy for him to say,—we all get up a great deal of mock modesty when we don't want to do something,—"Oh! well, if I were a better Christian; I feel so unworthy." That is just an excuse for not doing your duty half the time, and most of the other half. It is so easy for the young fellow to say: "I am afraid I haven't enough strength of character; I am not good enough to be a foreign missionary." No, don't laugh at him. Pray for him. Pray that the Spirit of God will make things clear to his mind. And God be thanked that a man can see his duty after struggles, it may be, and darkness; a man can see the path of duty open before him, and seem to hear the voice saying: "This is the way. Walk ye in it." God be thanked, a man can come to see his duty. Pray for your young men, that they may come to see their duty in the work of putting laborers at home and abroad in this

harvest that still waves over all the earth, and still the laborers are few.

And then, if we pray in that way, we ought to be doing something, we ought to be glad to encourage what we think; if they give us the opportunity, we ought to be glad to support them. You have heard the saying, "We will go down into the mine, but you must hold the rope." Let us, as pastors and as people, look to our end of the rope. It is pretty hard on these young fellows if one not only has to decide to make all the personal sacrifices that are necessary to go; but then the Missionary Board is in debt every year and it don't know whether it can send him. What a difficulty he is in. Look out for your end of the rope while you pray that many may be called into the ministry of the gospel and into the work of missions.

And the other two things. Jesus said,—I always stop there and ponder,—"Other men labored and ye are entered into their labors." Ah! a great part of the joy of this work of spreading Christianity has come from what the men of the past have sown. We sow, blessed be God, what the men of the future shall gather. We don't stand alone in this world. We are part of a great host that has come out of the past and is moving now into the future, but it is God's work and it is going to succeed sooner or later. What a comfort it is to a man when he can be satisfied that his work is bound to succeed. That his work is bound to succeed! Bound to succeed, or the pillars of heaven would fall! Bound to succeed, or the word of the Eternal would be forfeited! A work, as Judson said, that is as sure as the promises of God.

When Jesus said: "Go, disciple all the nations," he added, "Lo, I am with you all the days." That is what it means. "Alway" isn't strong enough. It is emphatically, "all the days." "Lo, I am with you all the days, unto the end of the world." He promised that he would be with his people in carrying out his great command, that he would be with them all the days, through all generations and all centuries, and with each of them all the days of his life. Oh, my brother, yes, we shall be far apart before long, but he will be with you and he will be with me. He will be with you. We are growing old; he will be with us as long as our days shall last. He will be with you who are young all the days of your life, if they are days spent in carrying out this, his great commandment. In days of joys and days of sorrow, in days of sickness and health, in the days of discouragement and in the days of high hope and rejoicing and gratitude. Oh, pastor, when you step across the threshold of some home of poverty and sickness, try to see how the shadowy form and the kindly face steps across with you. Oh, missionary, when you stand to preach in a strange language, so far from the home you love, so far from those loved ones you would so like to see again, try and think that he who sent you is with you there and will be with you all the days, all the days.

II.

THE AUTHOR OF MISSIONS.

REV. W. R. L. SMITH, D. D.,
St. Louis, Mo.

ONE of the most remarkable periods in the history of the kingdom of God is the thirty years immediately following the ascension of our Lord. During that time the gospel was preached among the leading nations and in the great centres of civilization. The middle wall of partition, that for long centuries had divided Jew and Gentile, was broken down; and the body of the New Testament Scriptures was almost completed. These achievements are marvelous in our eyes. They changed the currents of the world's history. Who originated and consummated this work? To whom does the credit of the mighty spiritual movement belong? Not to Peter and Paul. Neither wanted to do what he did. As well might we ascribe the splendid edifice to the agency of the trowel, the hammer, and the saw.

Those are significant words at the beginning of the Acts. Luke says that in a former treatise he recounted the things that Jesus *began* to do and to teach. The implication is that in the present treatise he will narrate what Jesus *continued* to do. Ten days after the ascension the thrilling scenes of Pentecost are enacted. Peter rises to explain. The Lord has received the promise of the Father, the Holy Spirit, and through him these august events have been wrought. Until Jesus comes again, the

Holy Spirit is to be his representative. Not unto apostles, then, but unto the Holy Spirit belongs the honor. Such is the uniform testimony of all the holy men who participated in the work of the thirty eventful years. The Acts of the Apostles are more truly the acts of the divine Spirit.

His authorship is expressed in the fact that he was the enabling energy of the human workers employed.

1. He gave them power. Our Saviour made himself like unto his brethren in becoming absolutely dependent on the Spirit. To Cornelius, Peter testified, "that God anointed Jesus of Nazareth with the Holy Spirit and with power." To this divine equipment, Jesus directed the minds of the apostles, when he said: "Ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea . . . and unto the uttermost part of the earth." It is noteworthy that the men who did most for Christ were said to be filled with this power. What was the object of this anointing? Not regeneration, nor comfort, nor even the fruits of the Spirit. David and Samuel had these, as did also John the Baptist. It was for service. The time had come when, at vast expense of labor, self-denial, and suffering, a new message from God was to be carried to earth's remotest bounds. The work calls for uncommon qualification. The witnesses will need clear conceptions, strong convictions, undaunted courage, and irrepressible enthusiasm.

2. He bestows special guidance and direction. The witnesses are not to be left to their own judgment and self-determination. To Philip, he said: "Go, join thyself to this chariot;" and afterward, by the same Spirit,

he was caught away. "Three men seek thee; go with them doubting nothing," was his explicit command to Peter at Joppa. To the church at Antioch, he said: "Separate me, Barnabas and Saul, for the work whereunto I have called them." The *church* sent them not; the Spirit called them and appointed their field. On his second missionary journey Paul wished to preach the gospel in Asia. The Spirit forbade. Then he essayed to go into Bithynia, and again the Spirit of Jesus suffered him not. Pressing on westward he came to Troas, where, in a vision of a man of Macedonia, he heard the words: "Come over and help us." Burdened servants of God, charged with great missionary operations, find comfort in the fact of his abiding presence and directing grace.

3. His co-operation is as freely bestowed. His own testimony is superadded to that of the human witnesses. On his second trial before the Jewish council, Peter said: "The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a prince and a Saviour, for to give repentance to Israel and remission of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." (Rev. Ver.) Years later, in the first Christian council, it was agreed not to burden the gentile convert with the ordinances of Moses. The apostles wrote to the brethren in Antioch that "it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things, that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." (Rev. Ver.) In every place where Christ was preached,

there was the Spirit to corroborate and establish. When difficult questions, involving the relations of law and gospel arose, baffling apostolic wisdom, he brought solution and deliverance. His authorship is demonstrated by the victories won by the church over its enemies.

He delivered it from the dictation of the Jewish council. These bloody men proposed to exclude a certain doctrine of the apostles. You must not preach in this name. Preach, if you will, but omit the name of Jesus. The issue is sharp and definite. Never were the rulers more grim and resolute. This Galilean ministry is daily in the temple setting on them the brand of murder. Though they had said in horrible imprecation, "his blood be on us and on our children," they are maddened to desperation when it is about to be accomplished. Peter, filled with the Spirit, greeted their fierce look and challenge with a calm dignity and steady voice, "We must obey God rather than man." (Rev. Ver.) That was the declaration of independence. Peter put the whole world in his debt by this bold announcement of the doctrine of religious liberty. Henceforth, the apostles are the leaders of Israel.

By the same power they were delivered from the domination of the State. King Herod stretched forth his hand and slew James. This brutal assault was doubtless encouraged by the foiled and vindictive rulers. It pleased the people. Peter was next arrested. The same fate awaited him, in the purpose of Herod. Sixteen soldiers kept him secure in the prison until the end of passover week should allow his execution. It was a supreme crisis. The death of Peter would be the signal for the destruction of all the apostles and leaders. How the

church could survive such a loss no disciple knew. Impotent in the clutches of the king, the church betook itself to prayer. God's angel came to the prison, the bolts fly back, the doors open, the chains fall from Peter's limbs, and he walks forth the Lord's freeman. The guards, unable to account for the prisoner's escape, are condemned to immediate death. A few days later the tyrant expired in dreadful agonies, for God smote him. An awe of the little flock fell on all the people. Better play with the forked lightning than lay unfriendly hands on these men. It is vain for rulers and arrogant men to kick against the goads. God's eternal purpose in Christ through the Spirit shall be brought to pass. This gospel of the kingdom *must* be preached in Jerusalem and unto the ends of the earth.

The spirit of Jewish caste was another powerful and dangerous enemy. The rooted prejudice and hate of centuries set itself against the Lord's Anointed. The middle wall of partition may hem in the institutions of Moses, but it cannot confine the grace and truth which came by Jesus Christ. It must be broken down. Peter's apostolic labors brought him to Joppa, on the western limit of his native land. Possibly he was looking out across the sea, thinking of the needs of the people beyond, when a vision appeared to him. He saw in a vessel, as it were a great sheet let down from heaven, "the fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven." (Rev. Ver.) He heard a voice saying, "Kill and eat." When this was thrice repeated, and himself had been thrice rebuked for his hesitation, visitors called thrice for him at the gate. They were messengers from Cornelius the gentile soldier. The Spirit

bade Peter go "with them, making no distinction." (Rev. Ver.) He preached Jesus to a gentile congregation; they were converted; the Spirit fell on them, and they were baptized in the name of the Father, Son, and Spirit. Several days the apostle remained the guest of the centurion, thus making of him a social as well as a religious equal. The principle of the religious equality of all men under the gospel was distinctly admitted and established. Later on trouble arose in the church at Antioch concerning this matter. Some of the Jewish members were declaring that the Gentile converts must obey the law of Moses as a condition of salvation. They were conscientious in their view, and reverent of the old Scripture, which really supplied them with powerful arguments. Here is a theological difficulty which no human wisdom can overcome The letter of the Old Testament seems to be in irreconcilable conflict with the freedom of the gospel. The council in the church at Jerusalem is called, and Peter explains that the exaltation of the Gentile to equality with the Jew in the gospel is the act of God. At the command of the Spirit he had opened the door of faith to the uncircumcision. The Holy Spirit inspired the decree of the council which enunciated the fact that the Gentiles are free from the law, and that salvation is all of grace. With that sublime decree the partition walls of the ages fell down, and the trammels of the law fell from the gospel forever.

These mighty deeds of the sovereign Spirit are wonders of grace and pledges of the world-wide triumph of the cross. They are the ground of the lonely missionary's hope and the inspiration of the noblest deeds of self-sacrifice. The mighty working of the Spirit does not

excite our reverent wonder more than does his marvellous wisdom. Under his guidance, how gentle and easy the stages by which the movement spreads from Jerusalem to the great centres of pagan civilization. Years of prosperity and growth followed Pentecost. There was no preaching abroad; no heathen was invited to Christ. The apostles were satisfied to remain in the holy city. Evidently a new type of men was needed; men with broader views and larger sympathies. The Holy Spirit brought them in by springing an emergency on the church. The Grecian widows were neglected in the distribution of alms. Deacons became a necessity. Significant fact, each one of them is a foreign-born Jew, except the last, and he is a Gentile proselyte. Stephen and Philip, full of the Spirit, begin to preach. Stephen awakens sudden and fierce antagonism. He sees deep meanings in the gospel, and the ultimate breaking down of Judaism before it. He preaches his gospel, and the Jews stone him in their wrath. This brought on deadly persecution, the church was scattered, and for the first time the gospel got abroad.

Samaria is evangelized by Philip. Now we understand why the Lord preserved this strange people for six centuries. They are neither Jew nor Gentile. They are a half-way race between. The social and religious chasm between Israel and the heathen is bridged by these people. Next follows the conversion of the Ethiopian, and the introduction of the gospel into Africa. Then follows the conversion of Paul, a chosen vessel to bear the good tidings far off among the reigning peoples of the earth. Finally Peter opens the door of the kingdom to Cornelius, when the gospel defined, vindicated, and established, begins its magnificent career of conquest.

Standing in one of the streets of St. Louis, Mo., is a large outline map of North and South America, curiously constructed of incandescent lights. Looking at the framework in the night, one sees a point of light begin to tremble on the isthmus. Now two, now three, and in a flash two continents stand out in lines of fire. Let the church of God plant her missions all over the waste and desolate places of the earth. To the unpurged vision of the world it will seem a reckless waste. In moments of weary waiting the struggle may appear unequal and hopeless to the church herself. Let us remember Him who started this work, and whose presence is pledged to us forever. With confidence in God we will touch the strategic points of the world with Christian missions, expecting some good day to see the Holy Spirit flash through them with amazing power and fill the whole earth with the glory of the Lord.

III.

THE HORIZON OF CHRIST.

REV. W. H. P. FAUNCE,
Pastor Fifth Avenue Baptist Church, New York.

JESUS CHRIST had been speaking the parable of the tares and the wheat. The disciples came to him privately, asking for an interpretation of its meaning. The beauty and power of a parable are in this, that it means much or little, according to the calibre of the man who hears it. A little man looks into a parable of Christ and sees the reflection of his own littleness—an ingenious and amusing story, nothing more. A great soul looks into it and sees there the eternal principles on which the world is built. So when the disciples cried, "Declare unto us the parable of the tares of the field," they knew not what they asked. They little dreamed what answer they would evoke. Perhaps they thought Christ was talking about the province of Galilee. At most he was speaking of Palestine, the abode of the divinely chosen race. But suddenly Christ pushed out their horizon to an infinite radius with one quiet sentence: "The field is the world."

First of all, let us reverse the thought and consider how Christ teaches us that this world is a field. Said the great dramatist:

> All the world's a stage,
> And all the men and women merely players.

And truly, when we see how men come and go in this earthly life, how swift are the exits and entrances, how

transitory their achievements and how fictitious much of their pomp and power and parade, we are all sometimes tempted to say, "This world's a stage." This is the prevailing view of poetry, ancient and modern. The poet is an idealist, looking at the eternal truths beneath the changing outward forms, and to him human history seems a passing show, a series of phantasmagoria. The pessimist and the Buddhist go a step farther and declare that life is an evil from whose pain and delusion all mortals should be glad to escape. Even Christian poetry is full of the dramatic and scenic idea of life. One of the first poets of our English tongue centuries ago said: "Life is the flight of a bird through a lighted room at evening;" and Tennyson in "Crossing the Bar," represents his own life as the pause of a boat drawn up on the shore, that soon sets out again to the infinite sea.

Sharply opposed to this poetic view of life is the modern scientific view, which regards the world as a mechanism, a soulless combination of powers, grinding away under inexorable laws. Christian thought in the eighteenth century commonly spoke of the world as a skillfully contrived machine. We have now added to this conception the idea of growth, of evolution; but still the prevailing scientific view of the world is that of a pitiless, impersonal mechanism working toward some end no man can discern.

Now Christ comes to tell us that both these views of life are poor and insufficient. He teaches that the world is not a fleeting show; that we are dealing with sternest realities; that the present life is infinitely grand and its issues are to last forever. So he teaches that nature is not a mere blind working of forces, but that God the Father

is above and around and within it. Then he gives us his own conception,—*the world a field*, i. e., an opportunity for the planting and the growth of the divine seed. Constantly in his teaching he returns to this conception, and in eight different parables he pictures the kingdom of heaven as a divine growth out of human soil. In the parable of the mustard seed, and of the vineyard, and of the seed growing secretly, and in a score of other passages, we see Christ looking on the world as one vast field for the divine planting, and the world seems to him made for nothing else than the implanting and development of the divine seed which God has entrusted to our human keeping.

As we gaze on a great city to-day, we may well ask: What is all this for? These factories and mills, whose ponderous wheels revolve through light and darkness, whose tall chimneys belch smoke and flame, these libraries and art galleries and schools, these churches and homes—what are they all for? Christ holds the answer, and if we are to do his work we must share his view. All these are a field, a great and splendid possibility. As some owner of broad estates may gaze out upon them all and see in his mind's eye future orchards and waving yellow harvests, so Christ looks out on our seething world of human action and sees in it all an inspiring opportunity. Our organizations and undertakings, our legislatures and universities, our business houses, our unions in labor or science or art, all the toil and strife and eager struggle of humanity—Christ sees in it all a great opening, a splendid possibility, a field where the divine ideal may be realized and divine truth may blossom in human fruitage. The world in itself he

views as neither good nor bad, but a soil in which either bad or good will grow; a soil with powers of production to be utilized either by Christ or by Satan; a soil so fecund that whatever is dropped into it tends at once to sprout and spread and wax and put forth great branches.

Have we learned yet to stand beside Christ and take his view of all the moving, striving powers about us? The world as an opportunity—what an inspiring and uplifting view is this! As we study history, as we peruse the newspaper, as we meet men and see their varied occupations, let this world be to us, as to Jesus Christ, not a passing show, not a blind mechanism, but one vast and glorious possibility, an opening for divine seed, a promise of divine harvest. The world is a field, where the good will grow as quickly as the evil, yellow wheat as easily as noisome weeds.

But now look more closely at the thought as Christ spake it: "The field is the world." The man who said that was a Jew, and the Jews had been trained from time immemorial to believe that they alone were the chosen field, and the rest of humanity was arid desert. Indeed, all of us are natural Ptolemaists—we think the sun, moon, and stars, revolve about ourselves. The zenith is always the point just over our heads, the nadir just beneath our feet, and the most important work in the world what we ourselves are doing. It is wholly right that for each man the centre of interest should be his own task. But men differ greatly as regards their field of vision. A man standing on a plain may see perhaps two or three miles in any direction. If we imagine such a man slowly lifted into the air, ascending some height like the Eiffel Tower, his first sensation will be that of expanding hori-

zon. At the height of fifty feet his circle of vision may be ten miles in radius; at one hundred feet, twenty miles; at five hundred feet, fifty miles; his ascent is marked by a series of concentric horizons, and the man's altitude above the earth is exactly measured by the width of his horizon upon it. Now this is true in the spiritual realm. A man's mental and moral altitude is measured exactly by his circle of interest and sympathy. Some men live in a well—their horizon is the well's mouth with a tiny patch of sky above it; others dwell on a mountain top, and behold all the kingdoms of the world at every sunrise. The extension of the gospel is hindered to-day not so much by the wickedness as by the littleness of men. When a man is positively vicious we can apply rebuke, and correction, and prison bars; but when he is stubbornly and persistently little, what remedy have we then? I have seen the Lord's Prayer written in microscopic characters within the circle of a silver dime, every letter perfect, but practically invisible. And I have seen men whose Christianity seemed faultlessly orthodox, but so little, so circumscribed, as to be practically useless to mankind.

All of us know men whose horizon is bounded by their business pursuits. They understand how to do one thing, and do it successfully. But outside of that little circle, which shrinks constantly as the years pass, they have no vision, no enjoyment, no aspiration. To them the field is the office, the store, or the study, and like Noah floating in his ark they leave the rest of the world to drown. One of the most eminent college presidents this country ever saw, a man whose name would be instantly recognized if I should pronounce it, wrote some some years ago: "The men who least comprehend what

I am trying to do in this college, are the professors of the college. They are noble, self-sacrificing men, but each one considers his own department the only really important one, and the idea of building up a university is something none of them can grasp." Some of the men who stand highest in our churches to-day have never yet caught a glimpse of what Christ is doing on this earth.

Other men have a horizon bounded by the walls of their own home. A beautiful nest they have built for wife and children; there they retire from storm and stress, there they find repose and sympathy; but it has never occurred to them that that home was given as a means of blessing all other homes in the wide world. "I will bless thee," said God to Abraham, when promising him a home, "I will bless thee, and in thee shall all families of the earth be blessed." A man whose horizon is the four walls of his home has not reached any remarkable elevation either of intellect or heart.

Other men have enlarged their circle of vision till it embraces a church, a religious denomination, but refuse to extend farther. To them their church is practically co-extensive with the kingdom of God. They spell their church with a capital letter, all others with a small one, or in some way indicate that it is the sole channel of God's grace coming into the hearts of men. They unconsciously begin to live for the church—they become propagandists rather than preachers; they make proselytes rather than Christians.

Other men there are whose horizon embraces a whole city or State, or even an entire nation, republic or empire. This constitutes the great work of the famous German

chancellor who stood so long at the head of the German Empire. When Bismarck came to office he found scores of little German duchies, independent cities, petty principalities, each one collecting its own taxes, making its own laws, acknowledging its own sovereign; and he pushed out the German horizon, he lifted up before the German peoples the great conception of a *Fatherland*, and through that enlargement of horizon has come all the power and glory of the German Empire of to-day. Will there ever come a man who will do the same thing for the various sects and denominations into which Christendom is sundered to-day? Yes, I believe the prophet will yet arise, who, sacrificing no conviction and injuring no Christian conscience, shall yet lead all Christian hearts toward the unity of the Spirit in the bond of peace, make us all see that the kingdom is greater than any corner of it, and fulfill the prayer of Christ, "That they all may be one."

But wider yet is the thought of Jesus. The field is not my city, my country, my church, nor all churches together—the field is the world! Wherever man is found, from sea to sea and pole to pole, regardless of all lines of race and color and belief; all divisions, social, political, religious, the field is the world—anything less is a caricature of Christianity, any smaller conception is a belittling of our faith; any smaller endeavor unworthy of the Christian name. The man who wants to work for Christ must share the horizon of Christ; the man who truly stands beside the Son of God will see the world as he saw it.

Here, then, is the true motive of foreign missions. Not that the heathen will be punished eternally, not that they are dropping into a pit of woe at the rate of so many

a minute. Such calculations will not help us. The ultimate fate of all souls we leave in the hands of the Infinite God. We are willing to say that what we know about the future is little, what we do not know is immense. Our message is not a theodicy, but a gospel. It is ours, not "to justify the ways of God to men," but to rectify the ways of men to God. The ultimate motive is this: We love Christ, and what he is doing we would do also. We love Christ, and therefore wherever his pierced feet lead the way, we must follow. We love Christ, and therefore while he is saying "the field is the world," we dare not say: "The field is my church, my city, my native land." As the Crusaders had one answer to all objections—"*Deus vult*," so our answer is only this, "It is the will of Christ."

Often when we speak of the regions beyond, we hear the cry, "heathen at home." Dear friends, are you not a little weary of hearing that? Are you not a little weary of hearing that cry from men who never lift their finger for the sake of the heathen at their door? But I will not pause to show how pitifully small that cry often is. I will only ask this: Suppose the church had always acted on the principle of converting the "heathen at home," where would we be to-day? There was a time when our Teutonic forefathers hunted and lived in the German forests. Then the Irish monk Boniface felt the missionary impulse, he crossed the channel, preached to our rough ancestors, and baptized one hundred thousand with his own hand. There was a time when our Anglo-Saxon fathers were in England. "Not Angles, but angels," said Gregory, as he gazed on their fair long hair and blue eyes. He sent Augustine to that far-away for-

eign province. At Canterbury, where now stands the chief cathedral of England, the preacher landed with his monks, carrying the cross and chanting a psalm, and England has been through all the succeeding centuries a Christian nation, because of men who would not stay at home in the presence of the Macedonian cry.

Suppose we could induce the churches of New York to close eyes and ears to all the world beyond, and make the field simply Manhattan Island. How long do you think it would take us to convert the heathen there, while every steamer brings a new load into Castle Garden? A thousand years would be a small estimate, and at the end of that time the churches themselves would have ceased to exist. There is that scattereth, and yet increaseth; there is that withholdeth, and it tendeth to poverty.

Here is also the true method of foreign missions. The good seed are the children of the kingdom. Not simply certain truths are we trying to give to heathendom, not to plant certain dogmas and watch their development, but to plant living men and women in the heart of heathendom. We are to give not a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution. Sometimes, in cases of illness, the physicians prescribe a draught of ordinary water drunk from a wooden cup fashioned out of some medicinal forest tree. It is only common water that the sick man drinks, yet that water resting in the hollow cup has absorbed into it all the healing virtues of the forest tree. So I have known men who could give only a tiny gift, ten minutes

of time, a single dollar, it may be; yet that gift, coming from a Christlike soul, had so absorbed into itself the quality of the giver, that it was full of healing and helping power for humanity. The good seed is not simply propositions that we can promulgate, not simply institutions that we can transport, but men and women who are the children of the kingdom who, because Christ has touched them, are able to touch others into Christlike life.

We see, also, the true spirit of missions,—one of serene and quiet confidence. We are not beggars for Christ, but ambassadors for Christ. We are not pleading and arguing with men to give us their pittance for our pet enterprise; we are going forth in the name of the victorious Christ, having utmost confidence in him and in the human soil where he has bidden us plant. We are doing our own task most truly when we are remembering constantly the whole field which the Master has in view. We cannot do his work until we see through his eyes. You remember how in the picture of the Angelus the two workers stand at close of day bending over the little task they have completed, while the sun sinks in the western sky and the convent bell peals out the hour of prayer. It will not be long before all of us will stand over our little life-work finished forever; but let us rejoice that many others will stand beside us, and let us remember amid the noonday toil, that the field is not merely our task, but the whole world for which Christ died.

IV.

MOTIVES TO MISSIONS AMONG THE HEATHEN.

HENRY E. ROBINS, D. D., LL. D.,
Professor in Rochester Theological Seminary, Rochester, N. Y.

Upon what motives may we rely to incite the people of God to a vigorous prosecution of missionary work among those who are destitute of the light of Christian truth as conveyed to us in the Christian Scriptures?

The real motive of human action is always within the soul, never without. Outward conditions, often in common speech called motives, are only occasions by which the internal motives are brought into play, and can be called motives only in a secondary, not in a primary sense. Money as external to me is not my motive in seeking it, whether I seek it for worthy or unworthy ends; it is rather my desire for it, that I may use it to sustain and enlarge and enrich my life and the lives of others; or that I may hoard it to gratify the passion of mere possession, or pervert it to secure power or station or luxury—self-gratification in one or more of its protean forms.

Bearing in mind, then, that the motive which we seek is within, we are ready to say that God himself is the fountain of missionary motive. "God," said the Great Teacher, "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." God loves and desires to save a world of sinners; this fact, declared so impressively

in the passage which we have quoted, is everywhere either expressly affirmed or implied by the general tenor of the word of God from beginning to end. The love of God, not his complacent but his pitying love—to make a distinction upon which the theologians rightly insist—the love of God toward a world of sinners is the one only motive sufficiently adequate in vitality and force, persistent in its energy and comprehensive in its scope, to inspire the church to her stupendous task of the conquest of the world for its Lord. A plan which the infinite God only could conceive, he only can execute. A supernatural work requires a supernatural motive.

But, you say, the love of God for sinners is a motive for his action, not for ours. Let us see.

The love of God found its first manifestation through him who shared it with the Father from the beginning, even the incarnate Son of God, especially in his atoning death, by which God's gracious relation to sinful men was justified and made possible. The love of God toward a world of sinners was the motive of Christ's action. But, you say, the motive is still within the sphere of the Divine nature. Admitted, but notice: It is God's plan in making a channel for his love that, by union with Christ, by faith in him through the regenerating power of the Holy Spirit, sinful men shall become partakers of the Divine nature, children of God, so that the impulse of saving grace which wrought in the Father and in Christ shall be operative in them also—each one of them

> No blind, unsharing instrument,
> But joyful partner of his purpose.

Accordingly, our Lord said to his immediate disciples, and

through them to Christians of all time: "Ye are the salt of the earth." "Ye are the light of the world." They are constituted salt in order that, since it is of the nature of salt to save, they may save the earth. They have been constituted luminaries in order that, since it is of the nature of light to shine, they may enlighten the world. It is of the very essence of salt, as Bengel suggests, commenting on this passage, to have savor and to give savor, to have it in order to give it. If it neither has it nor gives it, it is not salt, and is good for no economic use, fit only to be cast out and trodden under foot of men. So lamps are lighted, as the Great Teacher affirms, not to be put under a bushel, but on the stand, that they may shine unto all that are in the house. In harmony with this teaching of our Lord, God's promise to Abraham, called the father of believers of all time, since in spiritual character they were to resemble their great progenitor, was: "I will bless thee, and *make thee a blessing.* In thee shall all the families of the earth be blessed." God's purpose, we see, is not attained when the individual soul is made Christian. A man is regenerated rather in order that, while he himself is "being saved" (Acts 2 : 47), while the process of salvation is going on in him, and ideally inseparable from it, he may save others also; so that, at last, the kingdom of God in the new redeemed race shall be established. God's ideal plan is that his redeeming love, kindled as a flame in the hearts of his redeemed children, shall run like a prairie fire, each ignited blade of grass kindling its neighbor until the burning circle extends the whole horizon round. The divine impulse of God's redeeming love for sinners within the believer can be limited in its scope only by his ability;

however the environment of immediate duty may restrain him, his love, since it is the love of God working through him, embraces the world. He is in fellowship, communion, or, as Dr. Hackett used to emphasize the thought, he is in co-partnership with God; what God loves, he loves; what God seeks, he seeks. In a word, he is a channel of divine grace, as Christ was. We have in this manner disclosed the supreme, the only real motive upon which we must rely, and to which we must make our appeal. The love of God for a sinful world inspiring a regenerate church in conscious, living union with her Lord is the sole hope of missions among the heathen.

But there is a fact, attested by current observation and church history, which, carefully considered, puts a strong emphasis upon the truth we have discovered—viz., that missionary zeal of a certain sort may be awakened and missionary enterprises may be prosecuted by appeal to motives operative in the unrenewed heart. Destitute of love, a man may bestow all his goods to feed the poor, may give his body to be burned, may compass sea and land to make proselytes. Accordingly, missionary work may be vigorously carried on, but in a loveless spirit, burdened by unconsecrated workers, unconsecrated money, unspiritual methods, and unspiritual ends. You will allow me to say, my brethren, that it is my conviction that in these loveless helps, in the alien spirit, we find our chief hindrance in our work. A sort of moral paralysis seems at times to steal over us, making our efforts abortive, so that results are far from commensurate with the money expended and the machinery set in operation. I speak as unto men spiritually wise; judge ye what I say.

Passing this important point, deserving a fuller discus-

sion, with this brief allusion, let me now pass to say that we are to seek by every means to awaken the regenerate church to her sublime privilege and responsibility, as put in trust by virtue of her regeneration with the redeeming love of God toward a sinful world. And this we may do by making it evident that, since Christ is the God of providence, head over all things, administering the government of the world in the interest of redemption, all the vast resources of our material civilization are, so far as they are within her power, facilities granted to the church with the express design to enable her, as trustee of that priceless thing, to make known God's love toward those, the world over, for whom Christ died.

When on one occasion that seer of God, the late Jonah G. Warren, stood watching a company of missionaries standing upon the deck of a steamer just putting to sea, he is reported to have exclaimed, as if at that moment profoundly impressed with the thought: "That is what steamers are for!" Yes, that is what steamers are for in God's intent. The means of transportation, which mark our age above every other which has preceded it, are highways which Christ has cast up for feet shod with the preparation of the gospel of peace; the means of communication of intelligence so wonderful that a whisper may be heard from city to city, and the touch of a child's finger speed a message around the globe; the accumulations of wealth in Christian hands greater than ever since the Babe of Mary awakened to his mission in the manger of Bethlehem; Christian learning wider in its scope, and more profound, and more exact in its acquisitions than ever before; Christian homes larger in number, and realizing the Christian ideal of family life more fully than

ever since the Christian calendar began to witness to the supremacy of our Lord; the social and political life of Christendom testifying—I will not say notwithstanding, but even in its conflicts and agitations to the resistless working of the transforming power of the gospel—what are all these but means which God's love may use in pouring itself forth through his children, as Christ poured forth his blood for the salvation of the world. The church of preceding times was never so equipped, never had such resources at her command. The providential indications of God's purpose in redemption were never so clear; and hence Christians of earlier times were so far excusable for their misconception of the mission of the church; but our opportunity is both index and measure of our privilege and our duty. Alas for us if we misinterpret Christ's meaning in blessing us so abundantly, if we fail to detect in the profusion of his gifts to us the yearning of his heart for lost sheep not of this fold. What he has done for us is but a declaration, a vivid portrayal before our very eyes, of what he desires to do for others through us. Let us tremble with a holy joy that the world's Redeemer dwells within us; that it is his love for earth's perishing millions that moves us. Let us imprison our Lord no longer. Let us cease to restrain the divine love that urges us along the pathway of the Redeemer's mission. Is the printed word of God a living thing to us, throbbing with the life of the living Word? Do we shudder with a sort of horror when we consider how darkened and desolate our lives would be without it? Have we seen Christ evidently set forth before our eyes crucified? Have we clearly apprehended the way of salvation through his atoning death? Have we known the

holy joy, the sacred peace of forgiven sin? Have we known the sweet sanctity of the Christian home and the innumerable blessings of the Christian State? What are these but gifts of love of the strong Son of God, impelling us by the very richness of these gifts to give ourselves no rest until Christ shall be to all the world what he is to us? May I quote here, as expressing my thought, from Dr. Storrs' address, delivered at the eighty-second annual meeting of the American Board, recently held in Pittsfield: "Our aim," he said, "is to brighten humanity, by making the heavenly temper universal among mankind; to make every house on earth a Christian home, and every community a Christian community, a perfect, vital, social organization. . . . It has been the idea in God's mind from the outset that the heavenly life should finally be experienced throughout the earth, until heaven and earth blend at the horizon, and the heavenly Jerusalem be founded on earth." Yes, it is the love of God in us for a world steeped in the guilt and misery of sin that prompts us to pray, taught by the Saviour of men himself: "Thy kingdom come; thy will be done, as in heaven, so on earth." Our transcendent privileges and the appalling destitution, both spiritual and material, of heathen nations, in their piteous ignorance of God and Christ, terrified by the creations of their own darkened imaginations, the dense gloom, the very shadow of death in which they grope their way through life to hopeless graves, are fitted to awaken the divine motive within us to its uttermost urgency.

Nor can any hope that, on scriptural grounds, we may cherish for the regeneration of individual souls among the heathen in any wise diminish the force of such an appeal

to this motive. We do, indeed, rejoice in the fact that Christ in his death "is the propitiation for our sins; and not for ours only, but also for the whole world" (1 John 2:2); that the atonement is as extensive in its scope as human sin; that the ministry of the Spirit, made possible by the death of Christ so to apply its benefits, is as universal as the scope of the atonement; that the entire race is thus under a real probation of grace, so that the death of Christ not only makes salvation possible for all, but certain for some in all ages and all lands. This, however, is only to say that there is peril of the loss of the soul, whether in heathen or Christian lands, and that whatever motive impels us to preach the gospel at home has, if right, equal force at least in impelling us to preach the gospel among all nations. Beyond dispute it is certain that the truths of the Christian Scriptures assimilated by faith, wrought into the life of the soul by the joint action of intellect, sensibility, and will, are essential to the realization among men of distinctive Christian experience, essential to the attainment of Christ-like character, essential to the purification and reorganization of social and political life according to the Christian ideal; and these in their turn are essential to the realization of God's plan of the ultimate establishment of his kingdom in the heavenly state. The unfolding of the ages is, we all believe, as the Scriptures teach, "according to the purpose of him who worketh all things after the counsel of his will" (Eph. 1 : 11). What we behold, then, of the triumphs of Christian civilization in the world is in fulfillment of that purpose. Reasoning from what we see that God has done, and interpreting accordingly the intimations of the future given in the Holy Scriptures, who will venture to say that the light

which has already fallen from the Sun of Righteousness upon our darkened humanity may not be the radiant dawn of a perfect day, when the brightest visions of inspired seers shall become accomplished fact? At any rate, we are working along the line of the Divine will, as unmistakably declared in the providence of God, when planting in the midst of the peoples churches of regenerated men and women, instructed in the word of God, we carry to them the force, the only force which can both regenerate and civilize. Regeneration, evangelization first, civilization afterward as its fruit, if God will. God in the truths of the Holy Scripture has committed to us the key of knowledge by which we have entered into the heaven of Christian privilege which we enjoy. In this sense, he has made the expression of his love to the nations dependent upon the fidelity of his church. In this sense, we stand in the place of God to the heathen nations. Amazing responsibility! In view of it, how acute the sense of our obligation! In view of it, are we not compelled to say that whoever neglects or refuses to obey our Lord's last solemn charge to his church sets himself to resist rather than to hasten the coming of the day of God, assumes the attitude of an enemy of his race?

We are thus led to fix the place of the command of Christ to disciple the nations as a missionary motive. As external to man, it is a motive only in a secondary sense. It can be a real motive only as addressed to a soul filled with the love of God for sinners. A command can never originate life; it can only guide it already existing. We may galvanize a dead body to a semblance of life by external appliances, but not so can we quicken it to genuine activity. We may thunder the commission in the

ears of nominal Christendom till doomsday in vain. It will never be heard save by those whose ears have been opened by the Holy Spirit. Quicken the life of God in the souls of men, and they will run in the path of his commandments, as the vine runs up the trellis which guides but does not give it life, covering it with the beauty of its foliage and the lusciousness of its fruit. To him to whom an appreciation of it has been given by Christ dwelling in him, the command to disciple the nations is nothing less than a transfiguration; it is a summons to a fellowship in the purest, loftiest purpose that ever entered the mind of man. Interpreted by the declaration with which our Lord introduced it, "All authority hath been given unto me in heaven and on earth," it assures love shrinking from her great task that this shrinking and apparently impotent love is nothing less than the infinite love of God himself, energized with his infinite power to love in spite of demoniac hate and bitterest opposition, power to love even unto death, power to continue through the centuries to love until a rebellious race has been subjected by self-sacrificial love to her rightful Lord. Lifted, rapt by this divine passion of saving grace above the possible plane of mere human action, the Pauls, the Careys, the Judsons, the Livingstons, the Patons, the Cloughs go forth with the cross in their hearts, the cross in their lives, the cross on their lips, never doubting that he who inspires them and he who commands them will surely "not fail nor be discouraged till he have set judgment in the earth" (Isa. 42 : 4).

Your time will allow me to mention now only one more incitement of the great motive to missionary effort. That incitement is the fact that there is hidden in the heart

of every gift of God to us a meaning and sweetness which only reveal themselves when the gift is shared with others. Money hoarded notoriously makes a man a miser, makes a man miserable. Intellectual acquisitions unused for the benefit of men only increase sorrow. Indeed, the best acquisition is secured in imparting knowledge—a practical wisdom that finds its expression in the proverb, "If you would learn a thing, teach it." And in the highest realm, the spiritual realm, the truth to which we call attention has its supreme illustration. No man knows the possible sweetness of the gospel until he has instrumentally carried it to other souls. It must be true, indeed, that no man knows anything whatever of the love of God unless he has the disposition, at least, to communicate it. It cannot in the nature of things, be selfishly possessed. One of the most pregnant of our Lord's sayings is the declaration of the principle of universal application: "It is more blessed to give than to receive." It is more blessed, because it is in giving that we get at the kernel of the gift to us. Every parent knows that if he would discover the superlative flavor of a fruit, he must taste it through the palate of his child. The alabaster cruse did not reveal the exceeding preciousness of the ointment which it contained until she of Bethany, whose it was, poured it forth upon the Saviour's head; then its exquisite perfume was for her and for all that were in the house. God's love for sinners, his most precious gift to us, has within it, at its heart, a secret of blessing for us as individuals, as churches, as a nation, waiting to be disclosed in richness beyond our highest thought in proportion as we obey the Master's injunction, "Freely ye have received, freely give."

V.

THE HOME RELATION TO FOREIGN MISSIONS.

REV. PHILIP S. MOXOM, D. D.,
Pastor First Baptist Church, Boston, Mass.

THE beginnings of Christianity are full of suggestions to us. We make a mistake when we turn to apostolic times for a fixed model of church organization or a fixed method of Christian work. We make no mistake when we look back to that time for impulse and direction, for inspiration and tendency.

At first everything was plastic, even fluent. Every soul that received "the good tidings" was naturally a missionary. Believers, glad in the new gospel, went everywhere publishing that gospel. The first preachers, with few exceptions, had no official character nor formal authorization. New communities were penetrated and new churches were founded as spontaneously as fields are sown with flowers by the vagrant winds and the birds. But soon system began to appear. The gentile world was to be opened to the gospel. The work of Christianity was to be consolidated and made permanent, as well as expanded. Men were called by the Holy Spirit and commissioned by the church to bear the gospel into new fields—to plant the seeds and cherish the growth of the new life. Paul and Barnabas are typical or representative. The whole church of Antioch could not go into Asia Minor. That would be not a mission, but a migra-

tion. The propagation of the gospel is too great and too exigent a work to be left to the spontaneous and unguided impulses of everybody. The awakened heart requires and produces an awakened intellect. Thought begins to grow organic. Zeal begins to seek the discipline and efficiency of method. A great genius arises who has the strategy of a soldier, the diplomacy of a statesman, and the practical constructive energy of a master engineer. From the moment Paul appears on the field, appear the beginnings of system in the extension of the Christian faith and life. As the real aim of Christianity slowly defines itself in the Christian mind of that early day, the consciousness awakens that the work of spreading the gospel requires chosen, qualified, and consecrated men, whose whole business shall be to become mouths and hands—speakers and builders—for the church.

All cannot do this work. All have close and vital relations to it; but they must have special agents, through whom the wisdom and love of the whole church shall speak and act with the skill and method of minds trained to the specific work of organizing out of the chaos of pagan life the fair structure of the kingdom of God.

Ministers and missionaries arise out of the very exigency of the situation. The distinction between the pastor and missionary is not accidental. The former conserves what the latter conquers. To the whole church was given the commission to "disciple all nations." The church fulfills this commission by concentrating its energies in chosen representatives, as the body concentrates its energy in the eye and hand for the accomplishment of a specific work. The missionaries do not assume the obligation of the church; they effectively express the

energy of the church in fulfilling its obligation. The missionaries are the church evangelizing. They are not proxies but instruments—eyes and hands.

The growth of a specific function in the church always brings a peril—the peril of separation of interests. Historic experience impressively teaches us that the pastor must be bound with the church in one arterial circulation. He is the church teaching and nourishing itself in the truths and life of the Spirit. The missionary also must be bound with the church in one arterial circulation. He is the church invading and possessing new territory, the church evangelizing, the church executing the Great Commission.

A subtle error often lurks under the very question, What is the relation of Christians at home to missionary work in foreign lands? It is the error of thinking, or unconsciously of assuming, that missionaries are people in some sense apart from the church, who are worthy, indeed, of our admiration and sympathy, and who not unreasonably appeal to us for aid, but who are conducting an independent enterprise for the promotion of which we have no especial obligation. But this is to deny both the vital unity of the church—a unity not of form or of creed, but of spiritual life—and the universal aim of the church as the means through which the kingdom of God is to be realized on earth. There is in our thought on religion often quite as much disintegrating individualism as there is in our thought on social life.

What is the claim that is on us for missionary enterprise in the broadest sense?

It is the claim of Christ, who seeks through his followers the salvation of the world. It is the claim of

that love which makes service the supreme law of life. It is the claim of that solidarity of the race which makes the whole inescapably participant in both the good and the ill of all families, tribes, and nations. The gospel integrates men in thought and feeling as nature integrates them in the physical order of organic life.

The Christian missionaries in foreign lands are not even a mere detachment from the church; they are the church pushing itself forward into the world. They are not doing something on behalf of the church for which they should be supported; they are the church doing its own duty in unevangelized lands.

If now we clearly understand the true function of the church as the depositary of the gospel, and the means through which the kingdom of God is to be realized on earth; if we see that missionary enterprise in foreign lands is the legitimate and inalienable enterprise of the church, which, from the nature of the case, must be carried on immediately by specially chosen and qualified workers; and if we realize, not that these workers are simply doing their own work nor that they are doing our work for us, but that through them, as agents and representatives, as eyes, and mouths, and hands, we are doing our own work; if we clearly realize this, then we may ask with profit: "What in detail is the relation of the great body of Christians in evangelized lands to the missionary enterprise in heathen lands?"

That relation is:

1. *A Relation of Responsibility.* The churches at home are responsible to God for the persistent and faithful prosecution of this work. It is their great duty to possess humanity with the truth, and love, and righteousness

of Christ; in a word, to make Christianity co-extensive with the territory and the life of the world. Any conception of the church's missionary obligation less broad than this is inadequate, and to rest content with any aim less inclusive than this is to be unfaithful to Christ and to go contrary to the very genius of Christianity.

The churches at home are responsible for the men and means for the prosecution of this work. This responsibility involves:—(1) *Search.* Workers are to be found who are ready and fit to be the representatives and instruments of the church in its missionary enterprise. The search is upward and then inward; to God, and then to the members from among whom, by the mediation of the church, the missionaries are called. The search is (*a*) *prayer* to God "that he will send forth laborers into his harvest." Prayer is far more than formal petition; it is the pregnant spirit which produces workers and forces. It is the strenuous and successful effort to rise to the divine point of view, and to appropriate the divine wisdom and power by which souls are impressed and anointed and made efficient for the work to which God commands them.

But prayer for fit agents of the church in carrying out its mission is genuine and prevailing only as it is accompanied by an expectant and intelligent quest for those fit agents. It is inseparable, then, from (*b*) *inquiry.* Attention must be turned earnestly and persistently toward the possible workers. The divine injunction to faith is, "seek" as well as "ask." We pray much with our eyes shut. The attitude is symbolical of our too common habit. The church asks for men, and God answers by bidding her open her eyes and look for them. Prayer is

not a substitute for effort, but preparation and endowment for effort. In all the churches there should be this trustful, keen-eyed, and earnest quest for men and women in whom and through whom the organic Christian life shall go into all the world. It was no surprise to the church in Antioch when the Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." It had its eye on these men. But the consciousness of the modern church should be much clearer and wider than the consciousness of the primitive church. The early Christians grew slowly to the idea that they were commissioned to possess the world for Christ, while that idea belongs among the fundamental elements of our Christian thought.

It is clear that the churches can meet their responsibility only by asking God for missionaries, and by seeking and finding missionaries.

The search must be not only a persistent, but also a discriminating endeavor to secure those who by endowment and character are fit for just this work of missionary evangelization. The best ought to be the only tolerable; for these missionaries are not mercenaries and substitutes, but the very body of Christ, projecting itself into far-lying fields, for the purpose of reaching every lost soul, and saving the world by the gospel and the indwelling life of the Son of God.

Having found, and continually finding those whom the Spirit evidently calls, the church's responsibility involves (2) the hearty and authoritative *consecration* of these chosen ones for their special work. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Thus simply is the story told of that

first foreign missionary movement. The consecration is twofold; it is of the church as well as of the missionaries. No ties were broken. The heart of the church continued to beat in the pulses of these men. Their going was simply an extension of the Christian body. The consecration meant, not that the church had fulfilled an obligation, but rather that it had recognized an obligation on itself which it was now proceeding to fulfill in the activity and devotion of representatives who were and continued to be organically part of its own life. The figure that represents the missionary as a worker lowered into a mine by a rope which the church holds, is untrue by defect. The relation is too vital to be expressed in such a figure. In the very act of consecrating and sending forth missionaries the church says to them: "In you goes the church of Christ. This is not your work alone; it is our work; it is the work of all. You are unsevered and unseverable members of the living body that is quickened and warmed by one heart and guided by one Head."

The responsibility of the churches at home involves: (3) *Support.* The missionary life in heathen lands always entails more or less privation and hardship. This is inevitable. But we at home have no right to increase the hardship by any neglect of our duty; nor have we a right to leave unmitigated any hardship that hinders the largest fruitfulness of missionary labor. We are not engaged in any charitable work of supererogation. Missionary expenses are our legitimate expenses. They belong in the regular budget of the churches. The Missionary Union is not an independent personality, with its own responsibility and obligation. It is merely the agent

of the churches to facilitate the effort of the churches to carry on their work in other lands. One of the evils, or at least disadvantages of organization, is the attendant lessening of that sense of immediate responsibility which ought to be quick in the mind of the churches. The responsible person is not the Union but the church. We talk much about giving to the Union. We give nothing to the Union. The organization is simply the reservoir that collects the thousand rivulets of missionary offerings to concentrate them in large streams of well directed power.

The support which the missionary enterprise demands from the churches at home may be divided into *personal* and *general*.

(*a*) The *personal* support is such provision for the wants of missionaries as shall be adequate. These workers are not merely to be kept alive. They should be relieved as far as possible from all such care for themselves and their families as would prevent them from putting their undivided energy into their work. One does not tie three fingers of his hand, or embarrass his arm with unnecessary weight, when he puts it to any task. The missionaries are our hands, doing the work to which we with them have been called.

(*b*) The *general* support is such provision of means as shall make work efficient and conserve its results. These means include books, buildings, printing presses, schools, dispensaries, vehicles,—everything that may serve the constructive aims of the missionary. No expense is too great if higher efficiency is thereby secured. Parsimony makes waste more often than prodigality. We shall never give too much. Think of the enterprise in which

we are engaged. We are called to evangelize the world. We are commissioned to make manifest in all nations the kingdom of our God and of his Christ. What is wealth for but to serve the ends of that redemptive process which is making the history of man? Its chief value lies in its susceptibility to transformation into spiritual force and its power thus to achieve spiritual results. We own Christ as Lord. He is then master of our possessions as well as the subject of our professions. By every consideration of gratitude, of faith, of enduring interest, and of holy love we are bound to give to missions the amplest support. Only thus can we honorably meet the responsibility that is laid upon us as disciples of Jesus Christ.

2. The relation of the churches at home to the missionaries and their work in foreign lands should be one of *sympathy*. This is not pity. No missionary desires the pity of his brethren at home. His lot is not pitiable; it is most honorable, and his work is most rewarding. But sympathy he does ask. What is sympathy? Not merely suffering with; for it has not regard only for sad and painful experiences. Sympathy is feeling with. It is entering into and abiding in a community of life. It is sharing in *all* the varying experiences and emotions and aspirations and endeavors that have place in a missionary life. Such sympathy can exist only on the basis of a right conception of the missionary enterprise, and of our vital relation thereto. Having such right conception, we shall feel that the missionary's work is our work. We shall sympathize with him in his trials and difficulties. We shall sympathize with him in his attempts and achievements. We shall feel all the sad or joyful pulsations of that distant life as if it were our own. We shall make it

our own by our purposeful efforts to know the circumstances and incidents of that life; by our purposeful love urging us into vicarious joy and sorrow; by our purposeful solicitude of prayer by which we shall present to God the needs and inspirations of those in whom we are fulfilling our obligation to "disciple all nations."

We need overcome the obstruction of physical remoteness by establishing in our minds a continuous spiritual proximity. By cultivating thus a conscientious and vivid sympathy with missionaries, we not only quicken our sense of responsibility for the work, but we also enlarge our ideas and deepen our impulses of benevolence.

It is fair to measure our sympathy by our gifts, if we measure our gifts by our ability. To feel genuinely is to act.

There is a shallow missionary sentimentalism. Every genuine thing seems to be haunted by the ghost of a counterfeit. But the counterfeit sympathy bears no cost. It flies at the approach of the contribution box. Action is the test as well as the expression of emotion. Sacrifice authenticates professed purpose. If the men and women who are our representatives in foreign lands are real and living personalities to us; if we think of them with a sympathy that makes us sharers in their experiences and endeavors; if we bear them on our hearts in prayers that throb with the insistence of deep and devout longing toward God on their behalf; and if our sympathy is vertebrate with a strong sense of our responsibility; then our gifts will be abundant and our zeal will be as ardent and enduring as it is rational and pure.

VI.

HINDRANCES AT HOME TO THE WORK OF FOREIGN MISSIONS.

GEORGE W. NORTHRUP, D. D., LL. D.,
Professor in Chicago University (Theological School), Chicago, Ill.

I PURPOSE to speak of some of the hindrances at home to the work of foreign missions, or some of the causes of the comparative failure of the church to evangelize the pagan nations. Before expressing my thoughts on this subject, I beg leave to utter a word of a personal nature. It is possible that my remarks may not secure the approval of all; may, in fact, give offense to some who hear me. If such shall be the case, let me assure you that I am not moved by any pessimistic spirit, nor by a disposition to disparage the missionary history of our people. I am not willing to admit that I am inferior to any of my brethren in loyalty to the denomination with which I have been indentified for fifty years, and which I have served in a public way for more than a third of a century. The feeling which I am most distinctly conscious of, as I stand before you to-day, is that of heartache in view of the apathy of Christian people, and especially the apathy of our denomination, in regard to the temporal and eternal salvation of the vast population of the pagan nations. I have put the question to myself once and again, within a few weeks past: "What can be done to change this state of things—to awaken the feeling of love

and compassion which ought to exist for the hundreds of millions of our fellow-men involved in the darkness, degradation, and misery of heathenism? I speak in behalf of a billion human beings, for every one of whom Christ died, every one of whom has a place in the heart of God, every one of whom is of as much worth in his sight as any citizen of the great republic. It is certain that God has done all that he could wisely do in bestowing grace upon his people. It is also certain that if they would use the grace bestowed with greater fidelity he would give more and still more, "opening the windows of heaven and pouring out a blessing, that there would not be room enough to receive it." The speedy evangelization of the pagan world, and shall we not also say, their salvation, is, in a real and profound sense, in the hands of the church.

1. Among the causes referred to, we notice, first, the departure from the method of Christ in laying chief stress, not on salvation here and now, the establishment of the kingdom of God on earth, but on salvation in a narrower sense of the term, as escape from the retributions of hell. To use the words of another: "It has been too much the habit of Christian people, in looking abroad upon the heathen world, to regard it, not as a kingdom to be conquered for Jesus Christ, but rather as a seething sea of drowning men, a few of whom might be saved from the general wreck by those whom the church sent out on her gallant life-boat service." But certainly this is not the conception which Christ emphasizes when he sets before men the object of their immediate and supreme devotion. He began his ministry by preaching the gospel of the kingdom of God, and saying, "The time is ful-

filled, and the kingdom of God is at hand; repent ye, and believe the gospel." He frequently called the kingdom which he came to establish the "kingdom of heaven," not because it is in heaven, but because of its heavenly origin and nature. The prayer given by our Lord indicates plainly the location and nature of the kingdom for the establishment of which he enjoined his disciples to labor and pray: "Thy kingdom come, thy will be done"—where? In heaven? "Thy will be done on earth as it is in heaven." The objects presented in these two clauses are identical; the petition, "Thy kingdom come," means, "Thy will be done on earth as it is in heaven." The end here presented—universal obedience among men to the will of God—is the burden of the gospel which Christ preached, and which he commanded his disciples to preach to "all nations," "to every creature"; an end which includes the whole duty of man, and in the accomplishment of which the earth will reflect, in a degree beyond human conception, the love, purity, and blessedness of the heavenly world. True, in a few instances, Christ spoke of the infinitely diverse destinies of men in the future world; "but for once that he spake about the saving of the soul, he spake fifty times about the kingdom." Since Christ's method is the wisest and best, in the measure that the church has departed from this method it must have lost in religious power. How much power, in the way of missionary appeal, has the doctrine of the eternal perdition of the great majority of the pagan world? I received a few months ago a letter from a missionary in India, accompanied by a printed appeal to all evangelical churches, in which he states that while last year (1890) fifty thousand heathen had been rescued, twenty millions

had died, few of whom had heard of the love of God in Christ. And he exclaims: "Twenty millions of immortal souls swept into hell in a single year!"

It is probably an approximately correct estimate that, during the missionary year just closed, twenty million pagans who had reached the age of moral accountability have passed away, the great majority of whom never heard of the gospel of the grace of God. Is there not, in this fact, considered in the light of the commonly received view of the Bible relation to the final doom of the heathen world, a power of appeal to the people of God sufficient to impel them to all possible labors and sufferings necessary to make known the way of eternal life to every pagan on the face of the globe? Have they been greatly moved by this fact of overwhelming importance? How much have the Baptists of the Northern States, numbering eight hundred thousand, contributed to aid in sending the gospel to the vast multidude who have passed to the awards of the eternal world since the Union met in Chicago (1890), one year ago? If we allow to these twenty millions their due share of our contributions according to their number, it will appear that the members of our churches have given, on an average, not to exceed two cents for rescuing from hell a number of our race equal to one-third of the population of the United States. Is not this an amazing fact? Does it not seem incredible? Does it not furnish a moral demonstration that the idea of the exposure to everlasting punishment of the pagan world has but an almost inappreciable influence upon the great body of Christian people?

Brethren, I would submit the matter to you; I would ask you each one to state, clearly and fully to his own

mind, the considerations which render it *credible* that the Baptists, represented by the Union, *believe* what they profess to believe in regard to the final doom of the heathen world, and yet give on an average not to exceed one cent a week, to send the knowledge of the way of eternal life to a billion heathen, and not to exceed two cents to rescue from perdition the twenty millions whose day of probation has closed since the last aniversary of the Union. Would it not seem difficult to find eight hundred thousand non-Christian men, of average natural benevolence, who would not give as much, if necessary, to prevent the everlasting misery of an equal number of irrational creatures? Is it a matter of wonder that the world does not believe in hell, or that it does not believe that the orthodox churches believe that the heathen "shall go away into eternal punishment!" Do you say that for the world to deny that Christians believe what they profess to believe on this point, is to charge them with the most culpable insincerity—a charge which involves, logically, universal historical skepticism, rendering it irrational to believe in the existence of faith and goodness among men? True, but we would inquire if the charge involved in the other alternative is less damaging—the charge well grounded, of continued practical indifference on the part of the great majority of the members of all evangelical churches to the eternal welfare of a thousand million of their fellow-men, whom they profess to love, and whom they are bound by the most sacred obligations to love as they do themselves.

We would not have you misunderstand us at this point —to regard us as doubting the reality or undervaluing the importance of salvation as escape from the retributions

of the future world. We believe that everlasting punishment will last forever; and we believe this awful truth because it is taught in the Bible; and we believe it is taught in the Bible because it is a fact in the universe; and we believe it is a fact in the universe because the infinite God, in the plenitude of his resources, could not prevent its existence, acting, as it behooves him to act, in accordance with the immutable principle of his holy nature; and we believe that this truth ought to have the same place of relative importance in the instructions of the pulpit which it has in the Bible. And yet we affirm that Christ did not dwell chiefly upon salvation as pertaining to the future world, but as a good to be realized here, through the reign of love in the souls of men, constraining them to grateful and self-sacrificing labors that the will of God might be done everywhere on earth as in heaven. Salvation is deliverance from sin, and sin is of all evils the essence and the sum. "It brings present disgrace and ruin to body and soul, to home and country; it breeds distrust; it enervates manhood and womanhood; it incites to murderous revenge; it arrays class against class; it kindles the fires of volcanic social hate; it is a menace to peace, to social order, and to international amity; and from all this there is salvation only by that personal integrity and social righteousness which are the gifts of God to man through Jesus Christ." Salvation in this world involves salvation in the world to come; the kingdom of God on earth is the foundation of the everlasting kingdom of God in the heavens; and in the measure that salvation is wrought out here, and the kingdom of God extends among men, will the end be accomplished which Christ set before his disciples as the object of constant and

paramount devotion. The whole ministry of Christ was a ministry of love to all the sinful, sorrowful, lost sons of men. He was moved with compassion for the multitude because he saw them "in distress," "scattered abroad as sheep having no shepherd," living mean, ignoble, wicked lives, ignorant of God and of the place which they occupy in his infinite heart, with latent spiritual powers capable of development, with solemn responsibilities of moral agents, with features of the divine image not yet wholly effaced and that might be restored. How strongly did he urge, by word and deed, in life and death, the duty of self-sacrificing love for men, not merely for the souls of men, but for men, women, and children, in all the relations of life; and how impressively did he emphasize, in the sublime programme of the judgment day, the decisive importance of deeds of love and mercy. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." "Come, ye blessed of my Father." "Depart, ye cursed." Who are the brethren of Christ in this judgment programme? His disciples? Yes, but not these alone. For the event which he describes is that of the general judgment, when all nations, all the generations which shall have thronged the globe, will stand before his judgment seat, among whom there will be countless millions who never saw one of his disciples. The brethren of the Son of Man are "the poor, suffering, sorrow-laden sons of men, and the principle on which the judgment proceeds is that as men treat those, they would have treated the Judge had they had the opportunity."

Are not the heathen among those who are in greatest need of the offices of love? Are they not hungry, fam-

ishing for lack of the bread of life? Are they not sick, consumed by the fever and leprosy of sin? Are they not poor, bankrupt in estate and character? Are they not in prison, compassed about by walls which they can neither scale, nor dig beneath, nor break through? If this great passage does not teach that men are saved by works of love, it certainly does teach that a faith which does not produce these works is vain and dead, and that those and those only who possess the spirit and do the works described by Christ, are justified in regarding themselves, or in believing that he regards them, as his true disciples. The question for us to answer, as Mr. Spurgeon is reported to have suggested, is not, May the heathen be saved without the gospel, but, Will we be saved if we do not carry the gospel to the heathen? And it may be confidently affirmed that those who cannot be moved with compassion in view of the wrath of God which has come upon the heathen, will not be moved with compassion in view of that which is to come upon them; that those who will not make sacrifices to rescue the heathen from the hells in which they are in this world, will not make sacrifices to rescue them from the hell of the future world, which seems far-off, vague, unreal.

What, then, is the greatest need of the church of to-day? We answer, a divine enthusiasm; a mighty passion for the kingdom of God on earth, embracing all the populations of the globe—all China, all India, all Africa, all Europe, all America, and all the islands of all the oceans; a kingdom as wide-reaching as the manifold life of man, involving obedience to the will of God in all positions and relations—in the sphere of the family, of social life, of business life, of political life; a kingdom

whose progress shall be marked by the growing consecration of the people of God, the preaching of the gospel to the poor, the overthrow of oppression, the extermination of drunkenness, and the passions of lust, and the greed of gain, the destruction of superstition, idolatry, and all forms of infidelity, the sway of truth, and love, and righteousness over all the earth, a divine enthusiasm, a a mighty passion of love and loyalty, impelling the soldiers of Jesus Christ to conquer for him all the kingdoms of the globe on which his cross of shame and agony was set up, and from which he uttered the cry of expiring and redeeming love.

2. We mention, as a second cause, the failure of the evangelical churches to apply at home the principle of comity which they recognize in their foreign mission work.

It is estimated that there is on an average one ordained minister to every three hundred thousand of the pagan population of the world. There is good authority for the statement that in China, and the population accessible to the American Board, there is only one missionary for every six hundred thousand people. Moreover, there are whole nations, numbering scores of millions, in which no disciples have been made. We are confident that all who have any adequate conception of the interests involved, will admit that the two following statements are thoroughly reasonable: (1) "That the Christian churches of the world should be satisfied with nothing less than sending out one ordained missionary for every fifty thousand of the accessible pagan population of the world." (2) "That no church ought to call itself thoroughly aggressive and evangelical that does not expend for the support

of missions at large at least one dollar for every five it expends for itself."

What would compliance with these propositions require of the evangelical churches of the world? Twenty thousand ordained missionaries instead of four thousand, as at present; an immediate reinforcement of sixteen thousand, of which the quota of our denomination at the North should be not less than one thousand two hundred, making our foreign force of ordained ministers at least one thousand five hundred. This would require our churches to give annually five times as much as the committee planned for expending during the current year, as authorized at the last annual meeting of the Union, or two million five hundred thousand dollars, a sum which, large as it may seem, is four hundred thousand dollars less than would come annually into the treasury of the Union if the members of our churches should give on an average one cent a day for the cause of foreign missions.

We ask you to consider most seriously the vast relative waste in men and money involved in the condition of things existing in all Northern States, the part of the country represented by the Union.

To illustrate the matter which we have in mind, let us take an example of numberless cases, with many of which every one is familiar. Here are five fields, each having a population of one thousand five hundred, and five evangelical ministers,—one Baptist, one Presbyterian, one Congregationalist, one Episcopalian, and one Methodist,—twenty-five ordained ministers preaching the gospel to seven thousand five hundred people, while on the other side of the globe there are twenty-five fields, each having a population of three hundred thousand, and but one

ordained minister; twenty-five men preaching the word to seven million five hundred thousand people, one thousand times as many as are under the care of the same number of religious teachers at home. We ask now, in all earnestness, Would it not be vastly more reasonable and Christian, if these several denominations would apply at home the principle of comity which they recognize abroad, keeping five of these ministers here and sending twenty to aid their brethren, each of whom is confronted by nearly a third of a million pagans? If it would be wrong in the sight of God to put five ministers of different evangelical denominations in a village of one thousand five hundred people in China, or Africa, or Burma, restricting their labors to that locality, is it not wrong and equally wrong, yea, wrong in a greater degree, to do the same thing here, while hundreds of millions of our fellow-men are living and dying in the darkness and misery of heathenism? The field is the world. The whole world is missionary ground. Every city, every village, every neighborhood, in which there is one man, or woman, or child who is not a citizen of the kingdom of God, is a missionary field. We challenge any man to adduce reasons which will approach to a justification of the course of the Christian churches in distributing their forces over this common missionary ground—the whole world—in such an extraordinary uneven way, putting one minister in charge of three hundred people, many of whom are Christians, and another, of no greater ability, in charge of three hundred thousand, of whom all, or nearly all, are pagans. If the great evangelical denominations would act on the principle of comity here suggested, it would be an easy matter for them to send an immediate reinforce-

ment of sixteen thousand men, so that there might be one minister to every fifty thousand pagans; and it would be an undertaking of no difficulty for us to send our quota of one thousand two hundred, and to furnish them with adequate support.

Is it a violation of truth or charity to say that the existing state of things is a great religious scandal, an offense against God, and a crime against our brethren of the heathen world, sitting in the region and shadow of death, perishing for the lack of the light of life?

What are the lessons taught by these facts? What are the duties which they should impress upon us? One duty, and that of paramount importance, as clear to our mind as if it were written on the heavens in words of fire, is this: That the evangelical churches ought to emphasize strongly all points of doctrinal agreement and all methods of Christian work in which they can unite, coming as closely together as possible, and presenting a united front to the enemies of God. Consider, we beseech you, the most obvious facts of our condition. Here are the evangelical churches, in all but a few millions, confronted at home by three hundred million members of two powerful and thoroughly corrupt organizations,—the Roman and Greek hierarchies,—and by vast masses of men connected with no churches, dominated by sensuality, greed of gain, lust of power, and social distrust and hate—tremendous principles of evil which have brought to untimely destruction cities and nations, many and great, all down the ages; and abroad, confronted by a billion heathen, all involved in deepest moral ignorance and most debasing superstition, and half of them held in the thralldom of false philosophical systems of extraordinary power; and

joined with these forces, both at home and abroad, the spiritual hosts of wickedness, under the leadership of the god of this world. In such a war as this, fighting the organized evil forces of earth and hell, the combined powers of "the world, the flesh, and the devil" united in the strongest compacts, shall we not all, soldiers of Jesus Christ, stand together in the closest relations possible, help each other heartily on the march and in the deadly assault, cheer each other amid the fire and storm of battle, knowing that the Leader is one, the army one, the foe one, the final triumph one, the eternal glory one, —the glory due unto him who is "worthy to receive the power, and riches, and wisdom, and might, and honor, and blessing?"

But we hear objections, many and plausible, urged against what some may be pleased to call an impracticable and fanatical appeal.

1. It is said that we, as a denomination, hold the truth, the whole truth, and nothing but the truth; that it is of supreme importance that we secure the widest possible acceptance of our views at home; that we dare not compromise with error by consenting to give up any community, however small, to the care of Pedobaptist churches, etc., etc.

The question, then, for us to consider is reduced to this: Shall we give over more of the population of our country to the Pedobaptists, or more of the heathen world to the devil? Are we to regard the errors of all Christian churches, other than our own, as more destructive than the errors of heathenism?

And, then, if we have the truth in its purity and fullness, are we not, of all Christian bodies in the world,

under the greatest obligation to go to the regions beyond? Surely, the very fact of the purity of our creed immensely enhances the claims of duty resting upon us to secure its world-wide acceptance. What an inspiring and uplifting event it would be to the whole Christian world, if we should send out at once the number of missionaries suggested,—twelve hundred,—moved by the spirit of apostolic self-sacrifice and heroism, whose labors might be the means, under the blessing of God, of winning to our pure faith tens and hundreds of thousands in heathen lands, creating at many points, as among the Telugus, Baptist communities numbering fifty thousand! Furthermore, is it not evident that the fundamental principle of our people ought to constrain them to go, in large and increasing numbers, to the nations of the pagan world? For the fundamental principle of our churches, that of which we boast and in which we glory, is loyalty to Jesus Christ, implicit obedience to his commands. We discard and repudiate all assumed authority of a human source, whether of popes, or councils, or traditions, or creeds. But loyalty to Christ, in order to be such in truth and not in name only, must include obedience to all his commands, especially to those which are of supreme importance, among which stands the Great Commission. Does our action as a denomination justify or contradict our profession of loyalty? What is the command of Jesus Christ, as distinct and imperative as if we heard his words ringing out from the height of heaven? Is it not, "Go ye, Baptists, preach the gospel to every creature, make disciples of all nations?" Is it not the belief of our churches, that the Great Commission was given originally, not to Presbyterians, or Congregationalists, or

Episcopalians, or Methodists, but exclusively to Baptists, —the very people of whom we claim to be the only living representatives? The first body of Baptists were right loyal to their Lord; they went everywhere preaching the word; they carried the good news to all quarters of the known world. How is it with the people known as Baptists in the last quarter of the nineteenth century? Is their obedience such as to justify their claim to be the true successors of those early disciples of Christ? Have they discharged, are they now discharging, in any true and worthy sense, the high and imperative duty imposed by the risen and glorified Redeemer, loyalty to whom they claim as their distinction and honor? Is it obedience to the command, "Go, make disciples of all nations," for a people, numbering eight hundred thousand, to contribute four hundred thousand dollars a year,—on an average, one cent a week,—to give to a billion pagans a knowledge of the incarnate Son of God, who loved them and gave himself for them, and through whom alone they can attain eternal life?

Brethren, mere profession will not justify our claim of special loyalty to Christ, nor will obedience to his requirements in the matters of baptism, communion, and church government justify it while the great majority of the members of our churches are in a state of mutiny against the Great Commission, saying, if not in words, yet practically, We will not ourselves preach the gospel to the pagan nations, nor will we make sacrifices to aid others in the work of preaching to them.

How is it that the belief has come to prevail so widely among all Christian people, that there is an enormous difference, in culpability and danger, between disobedience

to Christ in rejecting what he requires them to believe, and disobedience to Christ in disregarding what he commands them to do?

Why is it that the heresy of *unbelief* is regarded with such apprehension or alarm, while the heresy of *inaction* is viewed with comparative indifference? Is faith without works any better than works without faith? Are they not alike dead and displeasing to God—equally vain and perilous? To the heresy of inaction, far more than to the heresy of unbelief, is due the deplorable fact that the midnight darkness of heathenism still envelops nearly two-thirds of the population of the globe. What, then, shall we do? The alternatives are: Either cease to claim to be the true successors of the earliest Baptist churches, or obey, with the devotion which characterized them, the Lord's command, "Go, preach the gospel to the whole creation."

2. But we hear another objection urged with great frequency and confidence. It is said that the United States is destined to be the leading nation of the future, that it occupies a position of immeasurable importance in the world's history; so that whatever we do, or fail to do, in relation to the evangelization of the pagan nations, we must seek, by all means in our power, to make our nation thoroughly Christian. What shall we say of this utterance, heard everywhere, especially on anniversary occasions, in the pulpit and on the platform? Is it not largely an utterance of national conceit, inspired by national pride and selfishness, and utterly opposed to the example and teaching of Christ and his apostles?

Let us notice: (1) The ruling motive force of Christianity is love; and it is the nature, the irrepressible

instinct, of Christian love to help the most helpless, the deformed in body, the feeble-minded, the moral refuse of society for whom none care.

(2) Jesus gathered around him the weakest, the lowest, the "publicans and harlots," the social outcasts, the nobodies of his time, according to the prevailing standards of the world.

(3) Does the Great Commission read, Go ye therefore, make disciples of the leading nations, preach the gospel to those who hold positions of great strategic importance? On the contrary, Matthew and Mark (Rev. Ver.), read very differently, as follows: "Go ye therefore, and make disciples of *all* the nations:" "Go ye into *all* the world and preach the gospel to the *whole* creation."

(4) The history of the church justifies the method of Christ. Christianity has won its most notable victories among people of little account in the judgment of the civilized nations, as among the Karens, the Telugus, the Sandwich Islanders, the ancient inhabitants of the British Isles, who, though they were regarded by the Romans as too stupid and brutish to serve as slaves, have built up the most magnificent empire known to history—an empire which has endured for a thousand years, and is influencing now, as never before, the thought, and life, and movements of the world.

(5) The only principle of missionary strategy recognized by Paul, the foremost missionary of all the ages,—as appears from the inspired record of his life,—was to preach the gospel where men were thickest. And for the adoption of this principle he had divine warrant; for when he was at Corinth, the Lord said unto him in the night by a vision: "Be not afraid, but speak, and hold not thy

peace; for I am with thee, and no man shall set on thee to harm thee; for"—what did the Lord say? Corinth is a city of culture, the eye of Greece, occupying a position of great strategic importance? No, no; but—"no man shall set on thee to harm thee, *for I have much people* in this city."

Oh, brethren, can we not hear our Lord calling us one by one by name, and saying, "I have much people in China, much people in Africa, much people on all the continents and islands of the globe?" Let us take deeply into our minds and hearts Christ's idea of the people! the people! the people! He accounted man transcendently great, not because of the external distinctions which gain for him recognition and honor in the world, but because of what he is as man, the divine image in him, his inherent powers of intellect, heart, and will, which have revealed but an insignificant fraction of their latent energy, even in the case of those who stand forth in history as the greatest of the sons of men, and to whose expansion and growth there is no goal this side of the infinitude of God. In Christ's esteem, all men, of whatever race, or rank, or condition, are of equal worth in virtue of their divine endowments and immortal destination.

The people have been of but little account in the past. It has been the great ones of the earth—emperors, kings, and nobles, the rich and the powerful; for these it has seemed that all things were made; for these the people have labored, and suffered, and died like the beasts of the field. But thanks be unto God for the signs, multiplying on every side, betokening the growing power of Christ's idea of the greatness of man as man, the worth

and dignity of the people. It cannot be doubted that one of the chief causes of the agitations and revolutions which are taking place in all Christian nations, working the disintegration and overthrow of institutions of social and political wrong which have survived the destruction of dynasties not a few, is the growing consciousness on the part of the people of their divine rights and powers of manhood; their dignity as moral agents,—deep calling unto deep,—the strivings and aspirations of the human soul, like the ceaseless ground-swell of the ocean, in response to the presence and quickening touch of the Spirit of God. And as the Christian idea—which is Christ's idea—of the people shall grow in power and splendor, it will mold more and more profoundly all social and political institutions, and will constrain all the disciples of Christ to labor with equal love, devotion, and joy for the temporal and eternal well-being of all men, irrespective of race, or nationality, or color, or sex, or social condition.

But who knows that the United States is destined to be the leading nation of the future, that the Anglo-Saxon race will rule the coming ages? To whom has the assurance been given that God will not build up in China a kingdom far surpassing in intellectual and moral power the British Empire or the American Republic? Where is the prophet who can foretell the destiny of the "Dark Continent," having at the present time a population of two hundred and fifty millions—four times that of the United States? Who can forecast the turnings and overturnings which shall precede the coming of him whose right it is to reign, and who shall reign over all the nations of the earth? It is urged that certain of the pagan nations and races have no future, that they are

worn out, their powers of expansion and growth exhausted? We reply that the judgment of those who thus speak is certainly shallow, and probably false, because they fail to estimate adequately the restorative and recreative power of Christianity. The error is like that involved in the conception of "a mechanical world and an outside God." The idea has widely prevailed that the material universe is a "closed system,"—a system of finite forces, acting and reacting upon each other, excluding all Divine causality,—its goal, quiescence and death. The conception is fundamentally false, because it does not include, as it should include, God as the universal and abiding ground of all being and all life, as immanent and active in all chemical forces, in all vital forces, in all souls—"His almighty will energizing throughout creation, from the atom to the archangel." This view compels us to reject, as irrational and incredible, the notion that the goal of the material universe is quiescence and death, and to affirm that, through the immanent and energizing power of God, it will abide and pass on from lower to higher stages, "from the nebulous matter to the glory of the new heavens and the new earth."

But God is in history in a sense infinitely more real and profound than he is in the realm of physical nature; and hence we believe that there are no effete and worn-out peoples, no races whose powers of expansion and growth are permanently exhausted. For though the words of the apostle that "all live, and move, and have their being in God" declare a universal fact of history, yet, in these last times, God has entered, in Jesus Christ, into new and more vital relations with mankind, and is creating them anew by his Spirit, awakening and invigor-

ating their dormant and paralyzed powers, thus enabling nations and races, as well as individuals, to enter upon a new career, far higher and grander than would have been possible to them before the advent.

In concluding these remarks, we desire to say that we have spoken as truly and earnestly in behalf of the work of missions at home as of the work of missions abroad. The cause of home missions and the cause of foreign missions are one in principle and one in interest. And, therefore, along with the motto, "America for Christ," but high above it, we should place the motto, "The World for Christ." And the speediest and the only infallible way to gain America for Christ is to give to the world's evangelization the place of supremacy, in labors and gifts, which it holds of right. This our churches, this the churches of other denominations, have lamentably failed to do. The most general and conspicuous act of disobedience to Christ on the part of the Christian people of the United States, is their deliberate and persistent refusal to discharge the high and imperative duty to evangelize the pagan nations—a work for the accomplishment of which, within the period of the past twenty-five years, their resources in men and money have been ample. It is, in our judgment, no exaggeration to say that the Baptist churches of the Northern States could have done and ought to have done, during the past year, as much for the cause of foreign missions as has been done by all the evangelical churches embraced in the same portion of our country.

Brethren, I would that one-half of the Baptist ministers at the North would give themselves to the work of evangelizing the heathen. Disastrous to our denomination at home, do you say? Impossible. It would bring to

our churches an unparalleled degree of prosperity; the places left vacant would be filled by men called of God from the ranks of the laity; ministers of other denominations would be won to us, convinced that we were holding the truth in its purity, and living it with apostolic fidelity; Christians of other names, moved by the power of our example, would obey in a worthy manner the Lord's final command; and this powerful missionary "movement" would confound infidelity at home, would convince the world that Christianity is, indeed, what it claims to be, and would mightily advance the kingdom of God in all parts of our country.

May the Divine Spirit enable us to penetrate to the heart of these great paradoxes in the kingdom of grace—that we save our life, not by seeking, but by losing it; that we become rich, not by keeping, but by giving; that we become great in moral power among men, not by self-assertion, but by self-abnegation, by self-sacrifice, from love to others; that it is through our poverty that we are to enrich the world, according to the way of him who, "though he was rich, yet for your sakes became poor, that ye through his povery might become rich."

VII.

THE APPROPRIATE MISSIONARY GIVING.

REV. C. H. MOSCRIP, D. D.,
Pastor First Baptist Church, Rockford, Ill.

In Matt. 10:8, "As a gift ye received, as a gift impart," the Bible Union Version (Improved Edition) makes a change which demands a word of explanation, as I use the words as the basis of this address.

The Greeks sometimes used the accusative of a noun as an adverb. This was done in the case of the word for gift. The force of the word as a noun, however, was not lost. In this case the real meaning is brought out more clearly by giving a literal translation, as is done in the version quoted.

This translation brings out very clearly the importance of method. The command of the gospel is "*Go.*" "*Go* and *do* many mighty works." The believer is to go and do in order that the sinner may be saved. Modern Christianity has laid especial emphasis upon these two phases of her work. There is, as a result, much going and doing and even giving in the name of Christ to-day that fails to advance his cause. While these are important, the way in which they are to be done is equally essential. Here we have failed. Here Jesus made no mistake. He commands the twelve not only to go and give, but to *so* go and to *so* give that those to whom they give shall feel the gospel atmosphere—shall receive the gospel as it came to the twelve themselves. The real thing in Christian work is elusive. The freshness with

which it first came to men is lost. Christ here enjoins upon his disciples the reproduction of this. They were to so give the blessings of salvation as to cause those to whom the blessings came to recognize that salvation was a gift.

Eternal life is a gift. We are saved by grace. Freedom from sin and death is by ransom. It is because "God *so* loved the world that he *gave*" his son to save the lost, that we are to make our giving embody this wonderful fact and reinforce this divine influence. This age is the dispensation of grace. Grace now reigns. Standing in the morning shadows of this the gospel day, Jesus commands his servants to emphasize the fact that it is God's purpose to save without money and without price. Sovereign grace bestows freely the gift of eternal life in Jesus Christ. There are difficulties here. God is holy. His justice knows no shadow of turning. He dooms the impenitent sinner to eternal death. He is the stern Judge who will hold every soul to strict account for the deeds done in the body. These things must be preached. Can they be harmonized with the doctrines of free grace? I am sure there was no conflict on these points in the eternal counsels. We need not try to reconcile them now. Jesus says, "I gave you eternal life. I ask you to give to others as you received it. As it came to you it made prominent the free grace of God. As you give it to others see that you make this truth appear."

We have, then, as our theme: The Appropriate Missionary Giving Emphasizes the Freeness of Divine Grace.

1. *In its Revelation of God.*

(1) Missionary giving is a revelation of God. The

Christian is a witness. Every act submitted to the inspection of the world springs from hidden sources. Our words and acts show what these sources are. We have not made the most of our office as witnesses. Our giving tells of our sense of God's goodness. It shows the strength of God's hold on the Christian's affections. It magnifies the power of God over the believer. God is made known as he appears to those who know him.

(2) God is revealed in the reproduction of the Divine giving. God is revealed in the word first as the summation of all power. To this is added the idea of lordship as the outgrowth of the divine self-existence. In the New Testament he is seen as Father and Saviour. In this progress or growth of the idea of God he passed from being simply Creator, or Creator and King, to the idea of beneficence. He is no less Creator. He does not cease from the exercise of his Lordship, but he presents himself as the "God of all grace." He spends himself that he may create man anew in his own image. His giving is the logical result of his being. He makes salvation a gift because he so loved. The present dispensation is the visible expression of this divine principle. The gift of a believer in so far as it is right will exhibit this law of the divine life. It will imitate, illustrate, and translate the feeling and purpose of God. God is brought before the lost as the lover of the soul. Perishing humanity feels the reality of God's love and the tenderness of his purpose.

(3) It is a message from God. God speaks through his witness. Modern Christianity has been dominated by this idea. So strong has been the tendency that we have been in danger of thinking that this was all. God

has blessed a faithful witness. He has multiplied our work. His servants have seemed to lean on this as the secret of success. There is in all our effort an influence that eludes our analysis. God seems to use and honor indirections. Much that we think should yield large results comes to naught. Often the least thing brings such large results. Somehow God makes his meaning clear. For example, Jesus nowhere gives a complete definition of the Trinity, nor do we anywhere in the word find an explanation of the union of the two natures in Christ. Still, from what Christ has said, and what he was, the early Christians were assured that the Godhead was three in one, and that Christ was both divine and human so thoroughly that neither destroyed the integrity of the other. Now, in somewhat the same way the giving of the believer is made to speak God's personal message to a lost soul.

This revelation belongs to servanthood and stewardship. Perhaps we have not made all we might of these. Here, however, some of Christianity's glorious victories have been won. The believer is a servant and a steward. The things said are true, even though they may not be all the truth.

We come to a deeper truth when we see that the appropriate missionary giving emphasizes the freeness of grace because,

2. *It is a Manifestation of Life.*

Dr. Mabie has not only struck a new note, but he has planted himself upon and lifted modern missions to a distinctly higher plane, when he says: "We must cease looking for the motive of missions in the need and degradation of the heathen and find it in the Christian heart." This

is God's thought. God is not quite content that we should always be servants, stewards, or even ambassadors. He has called us to be sons.

(1) The gift of grace is eternal life. Paul says so in Rom. 6:23: "The gift of God is eternal life in Christ Jesus." Jesus says (John 10 : 10): "I came that they may have life." John says of Jesus (1 : 4), "In him was life," and again (1:12), "As many as received him, to them gave he the right to become children of God," and again in (1 John 3 : 1), "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God." Once more (1 John 5:12), "He that hath the son hath life." The whole of salvation is the giving and receiving of life. At some time in the convicted sinner's experience God puts the seed of the new life into his heart. To believers, in some true sense, God has committed this work. In some way missionary giving is, as the Divine giving, an exercise of life.

(2) This gift of life demands the conquest of the world for Christ. The reception of the new life introduces to new relations. It is in its nature a new disposition. It is sometimes said that a person cannot be a Christian and not be interested in the work of missions. This is not the best way in which to state it. The believer, made one with Christ, a new creature, has a new nature, relationships, and purpose. He is not Christ's pet lamb to feed out of the great Shepherd's hand, but Christ's younger brother, to partake of his power and to undertake his work. Weak, feeble, tottering he is, but possessed of Christ's life, interested in the same things, doing the same work. Having received the divine nature he feels something of God's antagonism to sin. His disposition, the permanent

trend of his purpose, is to overcome the world for Christ. This is the thought underlying the prayer, "Thy kingdom come." Power to say "Our Father," is sonship. Then the first cry of sonship: "Hallowed be thy name." Then the activity of sons to secure the Father's honor, "Thy kingdom come." Faith, the motive force in sonship, necessitates the conquest of the world for Christ. This is the demand of every converted soul. Efface Christianity; take away every Bible; turn the churches into dance-houses; let wickedness rule; leave only one true child of God in all the earth; let that one be chained in the deepest dungeon Rome can find in which to hide her victims from the eyes of men; let him be old, decrepit, dying; and yet that single child of God, by the power of the undying faith that cries to God, "Thy kingdom come," might so summon the forces of God that the world should be won to him again. Such, the power of the divine life, is the force lodged in the appropriate missionary giving. It is life manifested.

3. *Such giving Emphasizing the Freeness of Divine Grace becomes a Propagating Power.*

Just where lies the power of the Christian life to reproduce itself? At what point in its activities does God add his touch to cause the dead soul to rise in newness of life? Many answers are in the air to-day. Many earnest philanthropists insist that money, rightly used, will heal all human ills. Mr. Stead, the apostle of the nineteenth century humanitarianism, declares that there must be "A Mission to Millionaires." They must, for their own good, be made to use their own money for the common good. Christian leaders are taking much the same ground.

"Money is concrete power," says Dr. Josiah Strong. In one of the most remarkable contributions to recent missionary literature, viz., the chapter on "Money and the Kingdom," in "Our Country,"[1] he pleads for the Christianization of this power. Yet only once does he touch upon the real element of power in Christian missions and the true source from which to expect the Christianization of money. And here he speaks of it only incidentally and as a result. He shows very clearly and justly that every penny of Christian money should be used so as to honor God. He then says: "'But,' says some one, 'that principle demands daily self-denial.' Undoubtedly." He adds: "And that fact is the Master's seal set to this truth, 'If any man would come after me, let him deny himself, and take up his cross daily, and follow me'" (Luke 9 : 23).

In other words, Dr. Strong says give as stewards and servants, recognizing God's right to the money, and by so doing reveal him to the world. This is right as far as it goes. The words, "As a gift ye received, as a gift impart," however, introduce a strictly higher principle. A servant or steward does not administer upon his own, but his Lord's goods. But we have received not of God's goods alone, but of his life. A steward cannot sacrifice self. This is a function of life. Indeed, the very nature of the new life is self-sacrifice. When Jesus uttered the words just quoted concerning sacrifice, he spoke of that which was essential to the Christian life. In his own life and death he set forth the eternal constitution of the kingdom. He made the cross the sign of real being. Death and life, life out of death, this is God's order. In God's

[1] Rev. Ed., p. 239.

economy the freeness of grace is the power that reproduces life. We have here then:

(1) The nature of the believer's life. This life is from God and is divine. Its deathless purpose is to honor God in the conquest of the world for Christ. Its ruling disposition is one with the purpose of grace in the heart of its author, God. In virtue of this purpose, God gave the Son to die that men might live. Its effective method is self-sacrifice. The believer by the very nature of his life must repeat the sacrifice by which he came into possession of eternal life. As Christ went down into the jaws of death that we might be born again, so are we, though at an infinite remove, to enter into a death struggle for the reproduction of this life among men. When Jesus speaks of self-denial, when we look upon the ordinance of baptism, when we read Paul's words, "I confess I die daily," or, "I bear in my body the marks of the Lord Jesus," when we think of the fellowship of the mystery, or of suffering together with him, we see the truth that death, self-sacrifice, self-effacement is the deepest principle of the eternal life we possess. As John, looking at our victory, says: "They overcame him by the blood of the Lamb, and by the word of their testimony; and *they loved not their lives unto the death.*" Every step of Christ's earthly life is at once command, example, and inspiration to us to reproduce for others the experience in which life began for us. Self-sacrifice is not an accident. It is not a strange freak of God's activity. It is a manifestation of grace. It is a governing principle of the eternal gift of life. In its exercise lies life's propagating power. In it God lodges carrying force, so that souls through our struggles, by his power, are born again.

(2) The nature of self-sacrifice. Our true giving must reproduce the freeness of divine grace. But in its nature, giving is self-sacrifice, and self-sacrifice is struggle.

It is first of all God's struggle with us. It is the conflict of the divine life with the undelivered remnants of sin, and the unsubdued dispositions of selfishness that remain in us. It is a repetition of the experience related in the seventh of Romans. It is God's conquering touch on our lives, the Spirit's call to better things, the intense strain of growing pains as life seeks to break the bands of death.

It is also our struggle with God. God incites us to strive with him. It is the faith-conflict which is victory. It is the prayer-wrestle at Jabbok. It is the Gethsemane agony. James expresses a wealth of meaning in the words, "the effectual fervent prayer of a righteous man availeth much." It is a whole philosophy of life. Read it again as perhaps it should read: "The inwrought prayer of a good man is very effective." God brings us to this struggle before our giving is fitted for his work.

And then self-sacrifice becomes God's struggle through us for the impartation of the new life to others. In this sense, the true giving is that exercise in which life passes over from us to others. It is not only a revelation of God, and a manifestation of life, but it becomes a propagating power. It is the reproductive function of Christianity.

Brethren, along this way lies victory. "When Zion travaileth she shall bring forth." So giving, God will charge the message with power. In our abandonment to self-sacrifice lies the salvation of a lost world. This flow of life

will carry with it all the money needed. When we rise to these divine heights, the treasuries of Christians will be opened, and fragrant as the box of precious nard will our gifts pass to the ends of the earth. The freshness of the divine life would be felt as in apostolic times. Life offered thus would be gladly received. The light of Him who is the life of men, would make the darkest heart of heathendom the brightest place this side of heaven. "As a gift ye received, as a gift impart."

VIII.

THE CULTIVATION OF PERSONAL RESPONSIBILITY.

REV. O. P. EACHES, D. D.,

Pastor First Baptist Church, Hightstown, N. J.

THE aim of the centennial movement is not the raising of one million dollars. That is a small and insignificant and incidental thing. That would concern itself with pocket books and columns of figures. The aim is and ought to be transcendently higher. It is the raising not of money, but of men. It is a holy endeavor to raise the membership to higher levels of thinking and living, to create wider horizons of outlook, to beget new conceptions of duty and responsibility. The aim must be, primarily, not to collect money but to cultivate men. We do not need to add any new words to our language in order to make ten-fold larger members, to add ten-fold to the effectiveness of our members, to increase ten-fold the contribution of our churches. We have over one hundred thousand words in our language, ready for use. We need not new words, but a new emphasis, a new meaning. We need to enlarge the meaning and force of that one word, RESPONSIBILITY. If we could, for twelve months, see the length and breadth and depth of this one word, responsibility (obligation) it would make a new era for us as a baptized people, would create a new view of old things, more men abroad, more money, more prayer, more interest

at home in all the things that concern the kingdom of Christ.

1. The development of spiritual power. What shall be the outcome of the present movement, the twelve months of organized effort for missions? If it shall beget emotion, awaken enthusiasm, there may be one million dollars in the treasury, but this will be all. If there shall be a new conception of our standing before God as under obligation, of our standing alongside of God in loving and holy service, as partners and fellow-workers in the salvation of the world, if there shall be a new sense of the pressure from above, if there shall be a new impelling power from within, then there will be the creation of so much moral and spiritual capital permanently created for the missionary enterprise. And this will mean the addition in one year of one million to our membership. It was Emerson, the poetic, dreamy Emerson, who was talking to practical farmers about more productiveness for their farms. He said: "If you want to double your farms in size, to add another farm to your present farm, plough deeper, there is another farm beneath." If we desire, with a deep desire, to double our membership, to more than double our contributions, it will be needful to double the sense of personal obligation. Personal obligation to what? To the *heathen* sitting in darkness and groping after God? No. Personal obligation to the *church* that it may not be distanced by others? No. Personal obligation to the *missionary cause*, illumined by the names of saintly men and women, by communities lifted up from savagery to holy living? No. There must be personal obligation, simply and alone to the one person, Jesus Christ. Jesus makes salvation,

awakens love, creates service, places a yoke upon the neck. Jesus Christ, rightly understood, means obligation.

2. The Christ spirit will beget the Christ life. The feeling of obligation, of responsibility must come, not from without, but from within. The true motive for Christian living, for Christian missions, cannot be created by heaping facts upon the mind, by tables of statistics, by parading the millions of China and Africa before the imagination, by the knowledge of the needs of the people in darkness, by the sense of the degradation of fellow-men and women in other lands. The true, abiding, growing, conquering motive will not be created until there be formed within the Christ spirit. Other motives will soon lose their grip. Other motives will be pitched on too low a key. This motive, the obligation to Jesus Christ, the allegiance to Jesus Christ, the fellowship with Jesus Christ, this motive will be an all-controlling and all-compelling motive. It will subordinate all other motives to itself, it will be unfailing and unfading; it can never be paralyzed. It was just at this point that Paul the man and Paul the missionary was made. He said, uncovering the inmost part of his life: "It is the love of Christ that impels and compels me, that puts me under bonds." Love changes capacity into usefulness, opportunity into achievement, duty into privilege. There will never be the rising of the church to the high plane of service and conquest until there be the Christ spirit within. The Christ spirit will form naturally the Christ life. There will come the Christ plan of life, the Christ sense of obligation, the Christ joy in service. Then will come, as a natural fruitage, the Christ conquest of the world.

3. The Christian is to be like Christ. There was in Christ a sense of obligation, of responsibility. He was in himself an organized obligation, responsibility, stewardship, service, duty. These words were more real to Jesus than they have ever been to the most devoted man. He said: "I must be about my Father's business;" "I must work the works of him that sent me"; "I came to seek and to save the lost"; "It is my food and my drink, to do the will of my Father." When Peter and others would hold him within the limits of Capernaum, he said, I must preach the gospel to other villages, for this came I forth. Jesus wore a yoke of service. Jesus was a consuming fire. Jesus found delight in putting his own life under the burdens of others. He was a medical dispensary and a society for helping the poor. He was a training school and theological seminary; a home missionary and a social reformer. Jesus was a missionary to men outside the Hebrew faith. The very essence of the life of Jesus was his love for souls. With more than the earnestness of a Salvation Army man did Jesus delight to win a soul into a life of fellowship with God. Jesus was not a performer of miracles, or a teacher of high moral systems, except incidentally. The one sole thing that made Jesus Christ, without which he could not have been, was his absorbing love for the glory of God. The love for God made him in love for the souls of men. Apart from the desire to help men, Jesus had no aim. Apart from the joy of saving men, Jesus had no joy. When he led one unclean woman up into God's light, it made a meal for his soul. Jesus Christ in the three years of his ministry, meant souls. This, however, is only a fragment of the truth. Jesus Christ, in

his present ministry, means souls. Jesus Christ, to-day, has only one thought in his heart for this round world, this is the welfare of men. The providence of God in the world, the guiding hand of God, the upholding power, the rulership over all things, all these reveal God's thought to bless and save men. Jesus Christ is to-day concerned for men, their salvation, their completion in the image of God, their upbuilding in righteousness, their alliance with God in all holy ways. If we could get from the Lord Jesus to-day an answer to this question, "What are you living for? what is the motive of your life? what is your deepest concern?" the answer would be, to change all men into the sons of God, to make God's kingdom come.

4. The Christian must not only represent Christ, he must re-live Christ. The Christian life is only another name for the Christ life. A Christian is a man that Jesus Christ lives in; a man that Jesus Christ thinks in; a man that Jesus Christ lives through and acts through. And, therefore, the Christian is to live over again in a smaller mold, but in like way the very life that Christ lived. He must have Christ's uplook, to live for God and his will; he must have Christ's inlook, the sense of a mastering passion for God and for men; he must have Christ's outlook, the life of yokeship and service. Not in a pantheistic or mystic way, but as a real and controlling power the Christian men, living in the midst of a flesh and blood life, ought to be able to say, "It is no more I that live, but Christ that liveth in me." The fundamental plans and policies of the Christian life are founded upon and molded by Jesus Christ. It was a Roman, a heathen man, who said, "There is nothing which con-

cerns man that does not concern me." It was a noble saying; it might fittingly have come from the lips of Jesus. The Christian not only may say, but must say, "There is nothing which concerns Christ that does not concern me." It is not an incidental thing, therefore, that a Christian is a doer of good, a helper of God to get hold of men, to get hold of the world. It is the very essence of the Christian life, it is that essential thing without which the Christian life cannot be. The Christian is not converted so much into peace, and joy, and happiness, and gladness, and rest, as into service, into a life of fellowship with Jesus Christ, into partnership to make God's kingdom come. It is not optional with a Christian whether he shall be concerned about saving men, it is not a question that he may vote up or vote down at will, he must be concerned about them, for Christ is concerned about them. In Romans 8 : 29, Paul teaches that the design of the converted life is not safety, or peace, or heaven even, but a transformation into a holy character, conformed to the image of God's Son. It was said by Tyndall that somewhere in the universe twice two might make five. If that were conceivable, it could not be conceivable that anywhere a man may be an intelligent disciple of the Lord Jesus, a kinsman of Jesus, without being moved by his impulses. Every Christian must say over again, after Christ, "It is my food and drink to do the will of my Father"; "I came to seek and save the lost"; "I must be about my Father's business"; "I must work the works of him that sent me." Because the Christ life must be the Christian's life, therefore the Christ's work must be the Christian's work. The Christian may say it is my work because it is his work. Martin Luther said the Chris-

tian life is the proper use of the personal pronouns, I, me, mine. Assuredly no one gets into the secrets of the Christ love until he can say, "Who loved *me*." Assuredly no one gets up into the altitude of a true Christian life until he takes Christ's work upon himself and says, "His work is my work." And, therefore, what a Christian man gives is not charity, it is not benevolence. He is giving part of himself, his money, to his own work, his own work because Christ's work. There are needed new terms for the giving of money by Christ's people for Christ's work, for Christ's sake.

5. The responsibility must be personal. The pressure of obligation is not upon the church, or upon the sisterhood of churches, but upon the person for whom alone I am, in strictness, responsible, that is myself. There are two persons to be concerned in this great work of the world's evangelization, Jesus Christ and myself. This is my work, my duty, my responsibility, my obligation, my opportunity. If the horizons of others are narrow, then Jesus Christ and myself must begin the work as soon as we can, as best we can of bringing the entire round world into subjection to the Saviour. In the Year-Book of 1893, are enrolled three million, three hundred and eighty-three thousand, one hundred and sixty baptized believers. I am to be concerned with the one unit of the millions that represents myself. The great need of our churches is the sense of a personal obligation. We need this to rest upon each one. The responsibility is not to be transferred to another or to a society. No one can be a Christ-like Christian by proxy. There must be a responsibility upon the churches, not in spots, but upon the entire individual membership. In the "Christian Inquirer"

of February 15, 1893, a Baptist church of five hundred members is reported as giving one thousand seven hundred and sixty-seven dollars. Of this amount, nine persons gave one thousand, four hundred and fifty dollars; the Sunday-school gave one hundred and forty dollars; leaving the church at large to give one hundred and seventy-seven dollars. If there had been the ploughing in of a sense of individual responsibility there would have been a larger crop of contributors. It came upon the world a startling discovery that the air so silent, presses upon each square inch with a fifteen-pound pressure. It would come upon the Christian world like the opening of a new era if there should be upon each confessing Christian a consciousness of what the Christian life really is, the pressure of the Christ life upon every part of the Christian life for three hundred and sixty-five days in the year.

6. The cultivation of the sense of obligation. How may the sense of responsibility be enlarged? It will rest to a large extent upon the pastors and leaders in Christian work. A church is, to a great degree, what the pastor himself is. A church belongs to Christ, but it is molded and shaped by the pastor. If he is a man with a large sense of obligation, that sense of obligation will, through training, become contagious. David Brainerd lived a large life amid little and seemingly insignificant surroundings. He wrote in his diary: "Last year I longed to be prepared for a world of glory, but of late all my concern is for the conversion of the heathen, and for that end I long to live." The largeness of that life touched and moved William Carey. It touched and moved Samuel J. Mills and Henry Martyn. In the same way, to-day, a life touched by a sense of love, of duty, of imperative

obligation will influence others upward into the same kind of life. Back of the church is the pastor. Back of the pastor is the New Testament. Back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. In a church multiplication table it would stand in this way: One pastor, in his molding power, in his influence, is equal to twenty-five, or fifty, or one hundred members, or to the entire church combined. There is large need, therefore, not of Baxter's reformed pastor, but of Christ's forming and transforming pastor.

For the development of the sense of personal responsibility there must be a crowding upon the membership of our churches the essential idea of conversion. Our prevalent molds of doctrine have a vast deal to do with religious experience. In days when the pulpit magnified the law, every convert passed through a deep emotional experience; each convert had a slough of despond to be passed through. We need to have this mold of doctrine, that each one converted into the new life in Christ may be converted, not alone into safety, peace, emotion, but also into service, into a personal endeavor to bring in the kingdom of God. One inquiry, "Lord, what wilt thou have me to do," is equal to a vast deal of singing, "Oh, I am so happy in Jesus," as a test of the Christian life. A small sense of the responsibility is equal to a large amount of emotion. There must be in the unwritten covenant of each church this large and scriptural teaching, that the confession of faith in Christ is inseparable from the union with Christ in service for souls. Every Christian should be converted into orthodoxy, into holy living, into fervent praying, into consecrated service, into holy giving, into the dedication

of himself into entire loyalty to the Lord Jesus. The Christian life is loyalty to Jesus Christ. We may not pride ourselves on our orthodoxy in maintaining the scriptural relation of the ordinances, if we are vastly heterodox in looking a plain command of the Saviour in the face and then disobeying it. The contribution box is as much a test of orthodoxy as the creed. Loyalty to Christ means obedience. Loyalty to Christ means the highest motive. We may, therefore, lay aside for twenty years to come the appeal to engage in the work of spreading the gospel from the number of conversions, from the small cost in money for saving one soul in India, from the mercantile value of missions. Loyalty to Christ would lead to obedience to Christ if there were only one small island in the Pacific, unlighted by the knowledge of Christ. It is not the numbers of men unsaved that moves the Christian, but the command of Christ. It is not success that should stimulate the church, but the simple wish of the Lord that should impel and compel. John Eliot wrote in his grammar for the Indians, these words: "Prayer and pains through faith in Jesus Christ will do anything." The life of Eliot seems, at first sight, thrown away. The Bible translated into their tongue, no one in the world can read it. The Indians have perished from the earth. But his life was splendid, is splendid, because it was mastered by Christ's passion for souls. It grew out of a consuming sense of personal obligation. That which made him, will make men like him to-day. We are to look on ourselves as put in trust with the gospel. Every truth is a trust. Every opportunity is an obligation. Every responsibility is a privilege. Every Christian must regard himself as a trustee of Christ, put in

trust with the ministry of the Saviour upon the earth. Three things lie side by side in the personal life—opportunity, ability, responsibility. Opportunity says, I may. Ability says, I can. Responsibility says, I ought. Then the Christ spirit says, By God's help, I will.

7. The expulsive power of a new affection. What if our more than three million members should have in them the spirit of an indwelling Christ, should be personally in love with that one commanding Christ above, should put on the yoke of service, would there not be the thrill of a new life; would there not be an aggressive power in the church; would not the awakened church drive out of the language such devil's words as dive, saloon, slum; would not China and Japan feel the power that would come from this increased sense of responsibility? Is all this Utopian, is it but a day-dream? Here are the men and the women, here is the machinery, here is the social standing, here are ability and power, here are the opening opportunities, above is the one Christ with his heart never satisfied until he gets hold of the world, there stands in the Book the one supreme command to enlighten the world, there is on the heart the blood of redemption and forgiveness. There is needed this, that we shall live up to the confession we all have made, that having been forgiven through the blood of Christ we may be moved by the life of Christ. The sentence in the hall of the Christian Workers at Boston is always true, "Christ alone can save the world"; but he cannot save it alone. He needs the help of every confessing Christian, and that begets the sense of responsibility. If the baptized believers should get the meaning of that word upon their lips and in their hearts, there would be

a reformation, a revolution. What tremendously significant words are those in 2 Peter 3 : 12 (Rev. Ver.), "Hastening the coming of the day of God." The divine movements wait on the human. Every Christian may help to usher in the completed kingdom of God, or he may hinder. Out of this power to stand in God's way, or to be God's right hand of help, comes a fearful responsibility. One of the most inspiring books of recent years is Mackenzie's "History of the Nineteenth Century." It shows the amazing advances made in recent years. Gladstone says that the race has made more material progress in the first fifty years of this century than in all the preceding centuries; in the next twenty-five years a greater advance than in the first fifty; in the next decade more than in the preceding twenty-five. There must be alongside this marvellous growth in the material life, a growth also in our conceptions of the Christian life. Thirteen pounds meant a vast deal for the men of Carey's time. Enlarging responsibility means for us, in our day, contributions expressed in terms of a million dollars and beyond.

8. The power of a personal Christ. If men can be gotten under the control of the personal Christ, there will be of necessity an alliance with Christ in all things. Emerson said: "A personal ascendency, that is the only fact much worth considering." If we can get ourselves and others under the personal ascendency of the Lord Jesus, there will be the contribution of ourselves. From this will come prayer, service, money, intelligent interest in God's work. Duty will mean doing; opportunity will mean obligation; ability will mean bestowal; needs will mean gifts. The great missionary field of the

world to-day is the church, that it may get to know the Christ himself in an intimate way, for fellowship, for service, for likeness in character. Christ for us means salvation. Christ in us means holiness. Christ with us means fellowship for work. Myself in Christ means safety. Myself for Christ means service. Myself with Christ means heaven. We need to-day to be more concerned about the yoke than the crown. We need to be more concerned about getting heaven on the earth than upon getting into heaven ourselves. The great mission of the Christian life is the glory of God in the salvation of the world. The great motive of the Christian life is Jesus Christ in the heart. The great test of the Christian life is not enjoyment, but responsibility and service. The millennium will come when the individual Christian by the million learns to say: "I am debtor to every man and cause that needs my help." Christ and the church working together are invincible. God regenerates the soul and presents it to the church. The church must generate intelligence and training for fruitful service. Jesus Christ makes us free from sin that we may be bondmen of the Saviour and debtors to others.

IX.

"THE SPHERE OF A LOCAL CHURCH."

REV. LEMUEL C. BARNES,
Pastor Fourth Avenue Baptist Church, Pittsburgh, Pa.

Two names have been given to the age in which we live. Some have called it the "Age of Missions." Others, from a different point of view, have called it the "Age of Electricity." May we not give to the coming era a name which shall include the main points in both these and also many other important characteristics? May we not call it the "Age of Fellowship"? That is the high significance in electricity. Pittsburgh and London by its agency can hold communication in a few minutes of time. America and India can talk with one another in an hour. Chicago and Boston are literally within speaking distance. By Gray's recently invented telautograph a man in Portland, Oregon, may sign his name to a document, and as he draws the marks the same signature in ink may be recorded in Portland, Maine.

Electricity not only promotes fellowship in the communication of thought and voice and handwriting, but also in bringing men close together in bodily fellowship. While the suburbs of our cities are widely spreading out, they are by electric transit drawing nearer than ever to the centers. Edison tells us that there is no reason why, before long, men should not be fired over the continents at the rate of one hundred and fifty miles an hour. The high significance in electricity is fellowship.

Now, if we had time, we might see that in many other important departments of life, the characteristic word for the age to come is fellowship. What characterizes the business world? Vast combinations of capitalists. Fellowship! Vast combinations of workingmen. Fellowship! The key-word of the political economy of the past was competition. The keynote of the economy of the future is fellowship. So in education. You remember that Pete Jones was fond of declaring to the Hoosier schoolmaster that there was "no larnin' without lickin'. Lickin' and larnin'. Lickin' and larnin' goes together." But those who have read the series of articles in the "Forum" concerning the public schools of our great cities to-day, have seen that the city of Indianapolis leads them all in the high quality of its educational methods, being so much in advance of most of them that there are only three other cities on the continent—one of those three being in the same Hoosier State—which rank in the class with Indianapolis. What is the characteristic of the ideal educational system according to the "Forum" critic? He tells us in other words to the effect that formerly the ideal was "lickin' and larnin'," but now wise teachers enter into relations of personal friendship with their pupils and the pupils come to regard their teachers as loving helpers. In one word, the new education is characterized by fellowship.

What is our Christianity? The keystone of it is fellowship,—the Son of God in perfect fellowship with men, the Son of man in perfect fellowship with God. There are two sides of the arch of which this is the keystone. Their substance too, is fellowship. God shares all his good with men. That half of the structure of

Christianity we have been trying always to learn and have not sufficiently learned yet. But the other half we are only beginning to bring to its proper place, namely, that the children of God are to share all the goods they have with their fellow-men. I will not raise the question how far the lowest kind of goods is included. The first disciples, under the fusion of pentecostal fire, believed that all the lowest goods were included. They may possibly have been mistaken. But whatever we say of the positive and the comparative, it is certain that all the superlative goods which men possess are to be shared with their fellow-men. The great New Testament word "fellowship" or "communion" always means sharing.

The final teaching of Jesus was simply this. His Great Commission was that his disciples should not hold the goods they had from God, but share with their fellows, even unto the ends of the earth.

Is it possible to do this? Can we reach out so widely? Can we see so far? Can our hands reach out what God has given us to the ends of the earth? It may be that the brethren in Chicago, with their Ferris wheel and their other great advantages for wide outlook, are able to see to the ends of the earth; but how can we,—how can our little local church, yours and mine, not located perchance in one of the great cities, but down out of sight in some Sugar Hollow, away from all centers of life, away from all mountains of observation and opportunity,—how can we actively share with all men to the ends of the earth in the good which God has given us?

Instead of trying to answer this in a speculative way, let us look at it in a concrete case. Instead of theorizing about it, let us simply try to see a church in a place as

obscure and out of the way as our Sugar Hollow is, a single small church which has actually done this thing for more than a hundred and fifty years. If anybody anywhere has been able, under such circumstances as ours, to do this, we can do it in our obscure locality, in our small church. You have already guessed, perhaps, that the church which I have in mind is the church in Herrnhut. Let us see how far the church in little Herrnhut has reached. We shall have to fly swiftly to compass the horizon of that church.

We are in Greenland. At a glance we discover that the Esquimaux are among the lowest and most loathsome, the most stolid and unresponsive of mankind. After six years of patient teaching and appeal they do not show the melting of a single line in their hardened faces. We are gathered with them in a room where one of the Herrnhutters is transcribing the gospel story of the crucifixion. He reads it aloud. While he reads, one of the most hardened of these frozen faces begins to melt. The lines of stolidity are broken. Soon the whole room is filled with the manifest and throbbing spirit of Jesus Christ, and many of the Esquimaux are won to his love and his service.

Fly six hundred miles across the straits to Labrador, and a similar process is going on. Take the wings of the north wind and fly on for thousands of miles down the American continent until we come to our own territory. See these Herrnhutters year after year and generation after generation seeking to win the American Indian to Christ.

Fly on to the West Indies. There come from Herrnhut two men, ready to be sold into slavery, that they may

bring to the Negroes the fellowship of Christ. One, left alone, is tending a watch-fire on a great plantation that he may earn a pittance of bread by keeping guard over the property of the planters, who hate him, and he wonders if the Herrnhutters away in Saxony have forgotten him. Toward the middle of the night he sees two men stalking out of the darkness toward him and wonders with what intent they are coming. As they come nearer, and the light of the watch-fire gleams over their faces, he sees that they are his brethren who have come over land and sea to his help.

We cannot stop to recount the long trials and the ultimate triumphs of the gospel as brought to the West Indies by this people. We must fly on over into Central America, to the Mosquito coast—a suggestive name. Along the lagoons of the Mosquito coast these Herrnhutters have been winning to Christ hundreds of men and women. Fly again, hundreds of miles farther, to the north shoulder of South America. Go into the woods where the low and dark and degraded natives of that quarter of the globe are to be found, and the Herrnhutters are there winning them to Christ. Stretch the wing for a flight of thousands of miles across the Atlantic to South Africa, and in two or three places in the dark continent we find the men and women of Herrnhut winning to Christ men and women of Africa. Would that we could stop to listen to the thrilling stories which cluster about the African mission of the Moravians; but we must fly across another ocean to Australia, and here we come to that quarter of the globe where our evolutionist teachers tell us we must look, if anywhere on earth, for the missing link. Here are the lowest, most animal and

degraded of all mankind; and here in the midst of them are the Herrnhutters, making known Jesus Christ, and lifting men up toward him.

We cannot stop here; but in our great sweep around the globe along with these Herrnhutters, we must hasten another ten thousand miles to Alaska. The ship comes only once in the year; the rest of the time they are shut away from all communication with the outside world. There are two explorers who never have heard of these Herrnhutters, but who are making an expedition through Alaska, and their guides keep speaking to them about the Kilbuckamucks, and they tell them what wonderful ways the Kilbuckamucks have; and these explorers—scientific men—begin to think that they are on the trail of a new species of the genus *homo*. They begin to get eager to find what the Kilbuckamucks can possibly be. They must be a strange and marvelous people according to all accounts. By-and-by they draw near, and they are told that just yonder over the hill they shall come upon the Kilbuckamucks. When they come upon them, what are they? They are the Moravian missionaries, Mr. and Mrs. Kilbuck, with their Indian converts. They are, indeed, a new species in that part of the world—born of Heaven. The kingdom of heaven is coming in Alaska; it is coming from Herrnhut.

It is now time for us to turn toward Herrnhut itself. But on the way we have to climb over the roof of the world, as it has been called, the Himalaya Mountains, reaching farthest into the heavens of any section of the globe. We go over one range after another, each higher than the preceding, until we come to one so high that it is covered with snow except three months of the year. Only for that time

is it possible to cross into the valley beyond. We take our chance and cross. There we find the Herrnhutters. The rest of the evangelical world has been praying that Thibet might be opened to the gospel; has been praying and praying; but while we prayed, the Moravians have been actually standing at the doors of Thibet for thirty years and knocking, knocking, knocking. From this lofty perch we must take wing again for Herrnhut. But on the way we cannot fail to halt at Jerusalem.

The Holy City has become a storehouse of religious superstitions. We are more interested in religious realities. As we pass out of the city on our way to Bethlehem, and we see beside the highway a great building, one of the finest in Palestine, we say, "This must be the palace of the pasha of Jerusalem; no other could have such a home." We inquire and find that the Herrnhutters have come here and built this great palace. For whom? For lepers: those loathsome men and women whom you saw, as you plunged into the valley of the Kedron on your way to the Mount of Olives; those people who come creeping out into the center of the road almost under your horse's hoofs, and whom you dare not try to describe, or even picture again to yourself, because of their loathsomeness. At Jerusalem the living Christ is to be sought in the Moravian Home for lepers and not in the church of the Holy Sepulchre.

Now let us come to Herrnhut itself, that we may see what kind of place the center of this world-wide activity is. It must be some great focus of modern civilization, from which lines of electricity and rail, lines of financial and political influence, are radiating to every quarter of the globe, or else there could not be such a wide sweep of

activity on the part of these people. We are in Dresden, where thousands of Americans spend months at a time, but not one in a thousand of whom ever makes the little journey which you and I are now to make. We are reluctant to go, because here in Dresden, we are in the brightest blaze of human art. Elsewhere we have been wearied with miles and miles of painted canvas, having but now and then a gleam of life. The artists who have been painting *pietas* and other dead Christs for all the centuries, have more than wasted their time; that canvas might better have been sewn into flour sacks for the hungry masses in Europe, that paint might better have been used on the dismal homes of the peasantry. Here we are at last in the Dresden gallery, and we have hastened through its long halls and corridors to that far corner room which contains by itself alone the Sistine Madonna. But we are out of patience, we do not believe in it, it is only a "fad," we say; people must have some picture which they call the greatest in the world and they have taken a notion to call this the greatest. Look at that green curtain the artist painted there! Is it not as we thought, simply the most famous waste of canvas and paint? We glance at it once in a while, then we glance at it twice in a while; then our eyes begin to hold themselves to it, and we forget the green hangings which the artist painted, we forget the clouds, the robes, and even the cherubs, and our eyes center on the eyes of the mother of our Lord, and we find ourselves entranced. The master has almost put soul and spirit into the canvas, and we can hardly leave it. We return to it again and again.

From the Dresden gallery and its Sistine Madonna we start for Herrnhut. We go forty miles east on the

railroad and then change cars. "What train shall I take? This one?" "No, yonder is the train for Herrnhut." The train! I see no train. That thing? There is a little time before it starts, so you inspect it. It is a unique structure. Here is a tiny first-class compartment, empty. Next is a second-class compartment. But we are in Germany, there must be a third-class for actual use. Yes, our conveyance is a double-decker, the whole second story is third-class. And where is the baggage car? That is in another part of the same structure, first story. Well, then, where is the locomotive? A little farther along in the same concern is the locomotive. I thought I was going to the center of the world's widest enterprise, but I must be going to "the jumping-off place." It is so unimportant a corner of the earth that the whole establishment for conveying people back and forth is this one vehicle, which is three classes, and baggage, and express, and mail, and locomotive altogether. We take it and go nine miles to the end of the track. It is a very hot day, and the friend with us cannot walk three-quarters of a mile to the village; a carriage must be had, but there is no carriage here. "We must have a carriage." So off they go to tackle up a rusty concern which after a long time comes for us. If anybody goes to Herrnhut he is expected to walk. They do not ride in Herrnhut. At last we reach the little hotel owned by the community. I wish we had time to look at its sanded floor and all its antique, grandmotherly simplicity and delight. In the early morning, we stroll along a quiet street of cottages and come to a building of archives, Moravian archives, and the kindly old custodian takes us into a room lined with simple cases having unpainted deal doors. He opens

them, and we see the archives of one hundred and sixty years of Moravian history. The mere labels on the cases, with their mighty sweep of contents, make one's blood jump and his nerves actually tingle. "Greenland, Labrador, United States, West Indies, Surinam, South Africa, Australia, Thibet, Alaska, Jerusalem!" Here we are in the midst of the records of the gigantic fellowship of this tiny village of Herrnhut with the ends of the earth. We go over next to Zinzendorf's house, in an upper room of which the Board which controls this world-wide work has held its sessions for one hundred years. That Board is in session, as it is nearly every week-day in the year, but behind two separated and carefully locked doors, so jealously do they guard their work. Meantime, till you can get an opportunity for a long, never-to-be-forgotten conversation with one of the kindly managers of the stupendous Moravian enterprise, you stroll about the village. What kind of a place is it, this place which has such a scope of energy that it reaches out and takes hold of the Himalaya mountains and the Arctic circle and the tropic regions and shakes the whole earth. Here is one of the inhabitants coming out of her thatched-roof cottage, a poor old woman, with a common sun-bonnet thrown back from a wrinkled face, with no shoes on her feet, but only sandals. She seems a fair specimen of the earthly estate of the whole community. But as you look into her face you see that there is something more than a peasant here, that here is one, who, like the sandalled One of Nazareth, has shining in the lines of the face the spirit of Almighty God, sharing with all the needy world. You remember that perhaps this woman was once a missionary in Africa or in Thibet, or that perchance at this moment she

has a son or a daughter in some other quarter of the globe, and you say to yourself, I am glad I left even the Sistine Madonna to come here, because here I see, not painted canvas, but living flesh and blood, which throbs with the spirit of Jesus of Nazareth. You begin to see how it is that little Herrnhut touches the ends of the earth in its mighty energy. It is not by wealth, not by great learning, not by vast facilities, but by personal devotion. There is no Eiffel tower here, or Ferris wheel, from which to get a wide outlook, and yet the horizon of Herrnhut is as wide as a great circle of the globe.

How have they done it? Listen to two instances only. At the very beginning, a carpenter and a potter are digging in the ground. A Negro has come from the West Indies and told of the degradation of his fellow-blacks there. It is in the heart of each of these men, "I wish I could go." They have no money; there is no missionary society. They dare not speak to each other of such a wild project at first, but by-and-by one hints at it and then the other says, "That was in my heart too." These two young men drop their tools for a minute and kneel down on the ground, and say, "O God, let us go to the West Indies to preach the gospel. We are ready to go into slavery, if need be." They soon presented a written appeal to the elders of the church to let them go. The elders and the church read the appeal and shook their wise heads, saying: "These young men are too rash. We must take time to think of it." And they took months to think of it, but by-and-by they said, "You may go." The two young men start with a trifle over three dollars each in their pockets. How? On foot. Their baggage?

Packs on their backs. Their first destination? Copenhagen, six hundred miles away. Every person with whom they talk in all the weary six hundred miles, except one devout woman, discourages them and says, "You are foolish, go back home." And when they reach Copenhagen, people say the same. At last they secure passage to the West Indies. How do they go? In a first-class cabin? In a second-class? No, they go in the hold, so cramped for space that they cannot even sit, to say nothing of standing erect, the whole, long, wearisome voyage. These young men are able to reach in holy fellowship the ends of the earth, not with money, not with learning, not with the facilities of advanced civilization, but simply with the spirit of Jesus Christ put in practice.

Recently, the man and his wife in Jerusalem in charge of the home for lepers, after seventeen years of toil, are worn out. It is a loathsome and nearly hopeless work. Say nothing of the physical stench which pertains to lepers, none of whom can ever be cured, think of the fact that not one of them after six years of teaching was able to learn even the alphabet, so degraded and benumbed were their mental faculties. The appeal is made for somebody to go into this living tomb. Three are called for. Immediately twelve Moravian young women say: "Here am I; send me."

It is not standing on some vantage of earthly power that gives a local church a wide sphere of fellowship, it is the spirit of Jesus of Nazareth in each one of its members and in all of them together. Oh, that we might be sealed with the Moravian seal! Its device is a lamb holding a cross, significantly the resurrection cross, and

on that cross is a banner of victory, and the motto inscribed is this: "Our Lamb has conquered. Him let us follow." Our Lamb has conquered. Him let *us* follow.

X.

SEPARATED FOR MISSION WORK.

(Acts 13 : 1-3.)

AUGUSTUS H. STRONG D. D.,
President Rochester Theological Seminary, Rochester, N. Y.

THIS passage is one of the most important in the New Testament. It is the turning point of the Acts of the Apostles. It describes a great crisis in the history of the church, the first formal organized movement for the universal diffusion of the gospel. Hitherto Jerusalem had been the centre, and Christ had been preached almost exclusively to Jews. Now Antioch became the centre, and Christianity started out to convert the whole Gentile world. Fourteen years before, the ship of salvation had been launched far from the sea ; all these years it had been making its way down the river to the river's mouth ; now it has reached the ocean and, leaving the country of its birth, it is to begin a voyage which will not end till it has touched upon every coast, and has carried the good news of the kingdom to every nation under heaven. If I had discovered a new variety of wheat, and had but a half-dozen grains of it at my disposal, I would not introduce it by planting one grain in Japan, another on the Congo, and so on, until I had but one left to plant at home. No ; in that way they would probably all be lost. I would, therefore, plant all six at home in a teacup ; when they had germinated, I would transfer them to a garden bed ; the fruit of these I would sow in a field ; only when I had gotten a large crop from suc-

cessive sowings would I send my seed abroad. So God's plan was first to secure good seed. In that little land of Palestine a single corn of wheat fell into the ground and died. Christ's death was followed by resurrection and ascension. Pentecost was the feast of firstfruits. Jews were gathered in—those natural proselyters and propagandists. At last, after fourteen years of careful tending, the seed corn has borne much fruit. But it has been cherished for a time, amid these narrow surroundings, only that it may grow strong enough to multiply itself without end. And now at Antioch a great missionary impulse seizes the assembled church, and for the first time it puts the seed into the hands of sowers, and sends them out to scatter it through the heathen world.

We believe that the Acts of the Apostles gives us illustrations of the principles upon which God proceeds, and upon which men should proceed, in extending the kingdom of Christ. Since New Testament precedent is the common law of the church, let us examine this critical passage, and see what its lessons are for us.

The first lesson seems to be this: The Holy Spirit is the spirit of foreign missions, and will lead every fully developed church to pray for foreign missions. I regard this passage in the Acts as a description of the second great prayer meeting of the Christian church. The first one had taken place fourteen years before at Jerusalem, just after the ascension of our Lord. It was a meeting of ten days. In answer to united and continued prayer, the Holy Spirit moved the apostles to speak with other tongues, and the gospel was preached to Jews. But one by one, indications were given of a wider purpose of God. The conversion of the Ethiopian eunuch, of Cornelius,

of a few Gentiles at Antioch, stirred up this particular church to inquire what God's purpose was with reference to the heathen. The church was drawn to prayer. The fasting was an indication of a mind intent upon knowing God's will. The prophets and teachers only led the church in supplication, and expressed its longing that the plan of God might be more fully disclosed. The second great prayer meeting, like the first one which preceded Pentecost, seems to have been a meeting of days. And it was then that the Holy Spirit spake once more through the church's ministers, not now in other tongues, but in the tongues wherein they were born, saying to the assembled church: "Separate me Barnabas and Saul for the work whereunto I have called them." The first great prayer meeting resulted in the preaching of the gospel to the Jews; the second great prayer meeting results in the preaching of the gospel to the Gentiles. Now first the Holy Spirit interprets to the church the meaning of our Lord's parting command to go into all the world and preach the gospel to the whole creation. Now first the church breaks away from her contracted past, and from her Jewish exclusiveness, and asserts her right to universal dominion. The oak has been growing in a flower-pot long enough,—it must stretch out now so that the birds of Europe as well as of Asia may lodge in its branches. Brethren, has not the Holy Spirit moved us to meet here for prayer? If in our present meeting we seek the Holy Spirit's direction as earnestly as those early Christians did, may not some new and larger way of Christian service be opened to us also?

The second lesson is, that the Holy Spirit leads every fully developed church to organized and associated effort

in foreign missions. Up to the time of the great meeting in Antioch, Christian work had apparently been spontaneous and individual. This passage marks the beginning of concerted measures, of studied plans, of regular efforts for the conquest of the world. From this time we have something like co-operation, machinery, societies in the church. As it was not the prophets and teachers only who prayed, so it was not the prophets and teachers only, but the church, that was bidden to separate Saul and Barnabas for the work. These apostles did not go out at their own charges—we may believe that as they gave their lives, the brethren gave their money. They were the church's representatives in the heathen world—therefore, when they came back they reported what they had done to the church that had sent them out. While they were absent they were upheld and sustained by the prayers of the brethren whom they had left behind; those hands that were laid upon their heads when they set out were symbolic of the prayer that was continually to cover and protect them during their absence. The Holy Spirit that commanded the church to send them brought all the members of the church more closely together in that act than they had ever been before. Well might the church at Antioch, where the disciples were first called Christians, be the first church to undertake regular and united work for the heathen! Brethren, if we ourselves were more worthy to be called Christians, would not the Holy Spirit lead us to organize some great new movement upon the kingdom of darkness? When so large a number of our prophets and teachers are gathered as are here to-day, and when so strong a feeling of Christian union pervades our hearts, are we not warranted in believing that the

Holy Spirit intends for us some closer and more effective association in the work of foreign missions?

The third lesson is this: The Holy Spirit leads the truly spiritual church to give its best teachers and its best men to the work of foreign missions. Not all of them, but two-fifths of them, and they the best. Symeon and Lucius and Manaen, the foster brother of Herod the Tetrarch, were, doubtless, men of mark; but Paul and Barnabas were evidently their superiors, both in zeal and in experience. Were not such men as Paul and Barnabas needed at Antioch? Did not the many perils of the infant church, did not its heterogeneous membership, did not its frequent subjects of controversy, demand the guidance and instruction of these wise apostles? Well, it might seem so at first sight. And yet the Holy Spirit led that missionary church to see that it was safe only as it was obedient; that to scatter was the only way to increase; that in giving up its best teachers to save others it best insured the presence with it of Christ himself, the Great Teacher, and the Teacher of all teachers. But I make no manner of doubt that it cost something to that church at Antioch to give up its best to God. I can imagine the tears and the benedictions that marked the parting. I can picture to myself Paul, now thirty-seven years of age and in his prime vigor; Barnabas, the "son of consolation," with an aspect so reverend and benign that the simple country people could take him for Jupiter come down to earth. This Paul and this Barnabas had been the chosen ministers of the church's bounty to the poor at Jerusalem. Each had his great gift; the one of argument, the other of exhortation. They stood high in the favor and the

confidence of the church. Both were most acceptable to the Jews, and yet both are sent to the Gentiles! Brethren, if we felt the needs of the perishing world as that church at Antioch felt them, should not we also bid our best preachers and teachers leave us to carry the gospel into the heart of heathen Africa and Asia?

There is a fourth and last lesson: In a truly spiritual church the Holy Spirit will move many of his best ministers to go on foreign missions. In his epistle to the Galatians, Paul tells us that God had separated him from his very birth to preach Christ among the heathen. From eternity, indeed, he had been chosen; but only nine years before this had he been called. Then, on the way to Damascus, God's purpose was first revealed to him. For him, a Jew, to be sent as an apostle to the Gentiles was a thing so strange that it needed long meditation and long preparation before he could understand it. And so for nine long years he waited for the special sign that his work was to begin. Now, through the voices of his brethren, the call of the church is added to the call of God; the Holy Spirit gives the sign, and he is formally separated, set apart, consecrated, to special work for the heathen. It was like Christ's call to the elder apostles, Peter and John. There was a first preliminary call on the banks of the Jordan; then afterward, in Galilee, when they had pondered its meaning and prepared their hearts for the sacrifice, they received the summons, and in a moment left their fishers' nets forever to follow Christ. During those nine years since Paul's conversion, what longings must have filled his heart! With what sacred joy, yet with what deep sense of responsibility, must he have recognized in these voices

of his brethren the Holy Spirit's witness that his preliminary training was complete, and that the great work of his life was to begin! My brethren, are there not a multitude of Christ's ministers among us who feel greatly drawn to the work of foreign missions, who at some past time thought themselves called to undertake the work, who have been long waiting for the way to open and for the sign to be given that their time has come to go far hence to the Gentiles? Why should we not expect the Holy Spirit to say to us, as we consult with regard to the needs of the great foreign field, "Separate me such and such of your best and ablest ministers for the work to which I have called them"? I believe there are many who would welcome with all their hearts such a call of the Holy Spirit through the voice of their brethren, and who would thenceforth count themselves as separated and set apart to foreign mission work.

I have intimated that this action of the church at Antioch only ratified and made definite God's call to Paul at his conversion. On the way to Damascus he came face to face with the risen Christ. That blinding glory revealed to him the fact that Christ was the infinitely Holy One; showed him by contrast his desperate sinfulness; proved that his own works were vain, and that salvation must be wholly by grace; made known to him the perfect sufficiency of Jesus' sacrifice and the universal validity of his cleansing blood. That one view of Christ showed Paul that Christ's work was for him and for all, for Gentile as well as Jew, and so there was begotten in him the absorbing desire to publish the news of his great salvation to the whole world for which he died. Dear friends, we have never seen the same outward splendor

of the Saviour's majesty which smote the apostle to the earth. But we have had Christ revealed *in* us, just as truly as he was revealed in Paul. His infinite holiness, our unspeakable sin, his perfect sacrifice, the sufficiency of his blood to cleanse a whole world of sinners, these are arguments to us as well as to Paul to carry the gospel to every creature under heaven. The Holy Spirit is the spirit of prayer for missions; he leads the praying church to organize for work abroad; he bids us give our best men to the foreign field; he would separate many of us for personal service there. It is well for us that Paul and Barnabas, and the whole church at Antioch, obeyed the call of the Holy Spirit that was given that day. That we are Christians now at all is due to that fact. We are not Jews but Gentiles, and we can trace back our lineage as Christians to that decision which sent out Paul and Barnabas to the heathen. Aye, our whole modern Christendom is the fruit of the seed that began to be scattered abroad that day. Brethren, let us be obedient to the voice of God as that church at Antioch was! Then, in some distant time and in some distant quarter of the world, may souls redeemed to God trace back their spiritual lineage to us, and declare that from this conference and from this hour, proceeded a new and mighty movement for the bringing of the world to Christ!

XI.

ENDUED WITH POWER.

(Acts 1 : 1–8.)

REV. C. J. BALDWIN, D. D.,
Pastor First Baptist Church, Granville, Ohio.

If the books of the New Testament were arranged in the order in which they were written, the series would stand as follows: Thessalonians, Corinthians, Colossians, Mark, Luke, Galatians, Romans, Philippians, Jude, Titus, Timothy, Acts of the Apostles, Matthew, Peter, John, Revelation.

Such would be the probable programme of the contents of the New Testament, as they would appear on a chronological plan. But how inferior to the present arrangement in respect to the harmony of parts and symmetry of the whole. Our Bible in such a form would be a mere collection of heterogeneous elements, without logical order or vital organization.

But the Holy Spirit presided over the arrangement as well as the preparation of the inspired books; and as a result the formers of the sacred canon were guided to the present perfect system. By it we are provided with a complete scheme of Christian evolution. The New Testament presents a progressive view of Christ in the various phases of his character and work. First, the Gospels show us Christ in the flesh; next the book of Acts reveals Christ in the church; then the Epistles make known Christ in the truth; and finally Revelation describes Christ in the consummation of his kingdom.

Thus the twenty-seven distinct treatises which compose the New Testament, written as they were by different persons at various times and for a variety of purposes,—and not one of those authors knew that he was producing material for the formation of a Bible for the future,—are found to make, when properly put together, a mosaic picture of the origin, operations, and end of the grace of God as given through our Lord Jesus Christ.

We are now to consider one of these factors at its opening page.

The book of Acts occupies a central and commanding position in the scheme of revelation. It furnishes the transition point between the fountain head of the kingdom of God on earth, and the radiating branches of the stream. To appreciate the value of this book we need only try to imagine the consequences of its absence. Suppose that the reader must step at once from the Gospels to the Epistles, with no knowledge of what took place in the interval between them, what would he make of such an inscription as this: "Paul, an apostle of Jesus Christ, to the saints that are in Rome"—or in Corinth, Ephesus, Galatia? "Paul!" the reader would exclaim. "Who is he? We have not heard of him in the society of Jesus, nor do the evangelists mention him in any connection. How came he to be in charge of the gospel? And as for the saints that are in Rome, Corinth, or Ephesus, we have read no record of the passing of the truth from the Jews to the Gentiles."

Such questions as these would arrest and bewilder the reader at every step while reading the Epistles. These letters would appear dark with geographical, political, and personal difficulties, which hostile critics would be

prompt to point out, and devout believers might be troubled by.

But as it is, the book of Acts supplies the missing link, with its wonderful story of the endowment of the disciples with the Holy Spirit, their organization into a system of aggressive work, its development into a missionary enterprise, and the far-reaching, all-pervading power and success of its operations. This record is the bridge between the Gospels and the Epistles, completing the former, inaugurating the latter, and binding both together in a blessed unity.

We are now concerned with the introduction of this keystone book—the first eight verses of its first chapter: "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up."

This book begins by taking hold of the past—linking itself at once with the chain of previous history. And it is a familiar hand by which this is done. The writer is one who is well-known and dear to us. "The former treatise" reminds us of that one of the evangelists who was best fitted to write the sequel to their story. For Luke's biography of the Lord comes nearest to the modern historical method in its orderly arrangement, its consecutive treatment, its attention to details and evolution of principles.

It is well, therefore, that the reader should be inspired with this confidence in the author at the start. "The former treatise" is the warrant which recommends the new effort to our attention. Who Theophilus was, we do not know; but his name is valuable as suggesting the *personal* element which is so common in the New Testa-

ment. How many of its books are directed to individuals, or in their subscriptions mention the names of persons as being in the mind of the writer! This is characteristic of the gospel itself. It is intensely personal in its authorship and its aim.

But we observe in what light the writer of this book regards his previous narrative. It was but a prelude that he had written when he described "all that Jesus *began* both to do and to teach, until the day when he was taken up." The perfect life was not a finality. From the manger to Olivet was but one act in a great drama whose scenes were to unfold through the endless future. "Until the day when he was taken up" marks the era of the incarnation, with its manifestations of Christ in the flesh. After that day another era had opened, which Luke is now about to describe.

But the first stage of the divine process must not close without due recognition of its great inspiring motive power: "After that he had, through the Holy Ghost, given commandment unto the apostles whom he had chosen." Here is an appropriate reference to the part taken by the third person of the Trinity in the earthly life of our Lord.

The Gospels do not mention the agency of the Spirit at all times and places, but they evidently assume it as a constant quantity. Unto the Virgin the annunciation made known that the Holy Ghost would be the paternal cause of the incarnation. At the baptism of Jesus it was the same Divine presence that bestowed on him the endowment for his public career. It was in the power of the Spirit that he returned from the wilderness and began his Messianic work: as it is written that "God anointed him

with the Holy Ghost and with power, who went about doing good and healing all that were oppressed, for God was with him." This, then, was the secret source of his public abilities—of miracles, parables, and divine manifestations of all kinds: they were the fruits of the Spirit which God gave "not by measure" unto him. His life had this for its animating principle; and of his sacrificial, meritorious death it is written that he, "through the eternal Spirit, offered himself without blemish unto God."

We can understand then why this book of Acts, which was to make as prominent the personal presence of the Spirit as the Gospels had presented that of the Saviour, should thus throw a backward light on the preceding narrative, showing that the Holy Spirit was not a newcomer on the scene. He who was to be the guide and inspirer of the apostles, the ever-present energizer of the church, had been equally near and necessary to the Head of the church. It was "through the Holy Spirit that he had given commandment to the apostles before his ascension, and it was by the same Divine agent that he was to be with them alway even to the end of the world."

Having thus struck the keynote of the new dispensation by due reference to the old, the writer proceeds to show that not only the animating cause, but the subject matter of the two eras is the same. The dead Christ is still the living Christ. He who was buried out of sight has reappeared. The resurrection must be kept in mind as the basic fact of the new order of things. That Christ died and rose again is to be the text and sermon of the gospel to the world, and therefore it must be fully established as a fact by the mouths of competent witnesses; so it is written, "He showed himself alive after his passion

by many proofs, appearing unto the apostles by the space of forty days, and speaking the things concerning the kingdom of God" (ver. 3).

There were eight of these epiphanies as described: to Mary Magdalene, to the other women, to the two disciples, to the ten, to Thomas, on the Galilean mountain, to the seven, at the ascension; these were some, if not all, of the Divine appearances during those wonderful forty days. Why the risen Lord did not abide continuously with his followers during that time; where he resided, and what he did when not with them; whether he was visible at all to any others besides them, are questions that we cannot answer.

But the reason for the manifestations which are recorded is evident in the foundation which he thus laid for the faith of his people ever afterward—that the resurrection should be the corner-stone of his church. Who has not longed, however, that some full record had been kept of what he said when "speaking the things concerning the kingdom of God"? What ripeness of instruction and fullness of revelation must have marked that teaching! as witness a few of the remnants that are preserved to us:

"Being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard of me: for John indeed baptized in water, but ye shall be baptized in the Holy Ghost not many days hence" (ver. 4, 5). "The promise of the Father" was not that of a material kingdom soon to be established on the earth; it was that of a spiritual endowment to be conferred on their own souls. The dispensation of their endeavor was to

open as his own Messiahship had been introduced—with a public unction from on high. They all remembered those dramatic scenes by the Jordan, when the kingdom of heaven was announced by the great herald and multitudes of people prepared for it by the ceremony of baptism. But this was to be more than paralleled by an initiatory rite performed not by human, but by divine agency—they were to be baptized in the Spirit.

What was that new function? When, how, was it to be administered? "Wait—wait at Jerusalem!" was the only answer. And well could he render such advice to his disciples who had passed through a similar experience himself. How long had he waited for the promise of the Father given to himself! From the age of twelve, when his opening nature received its first full consecration, all through those eighteen years of manual labor and obscurity he was waiting for the Divine commission. We cannot tell when he arrived at a clear self-consciousness of his divine-human nature and work. But that his life must have been pointed toward a public career of some kind during the carpenter's work in Galilee, we cannot doubt. The pure and tender influence of his saintly mother, who well knew what lay before her first-born son, must have gently but surely moved his character in that direction. The teachings of the Spirit bestowed on him from earliest years must have filled his mind with prophecies and promises of the future soon to be revealed. And the ministry of angels, not withheld from the youth or from the man, would lead his thoughts and ambitions out toward a patriotic and a heavenly career for which there was at that time such evident need. The enslavement of his country by the Romans, the formalism of the

priesthood, the corruptions of Pharisees and scribes, the superstition of the people, the utter selfishness and worldliness of the times, all tended to remind him of a great necessity, a crisis, and an oppportunity which his growing nature yearned to meet.

Thus appealed to and urged by outer and inner impulses, the cry "I must be about the things of my Father" became the motto of his crescent spirit. To proclaim the kingdom of God, to dispel the darkness, reconcile heaven and earth, restore the throne of David—these were the day-dreams and hopes, the resolves and ambitions of the advancing youth. Let no one think of the young carpenter as plodding through a dull routine of unexpectant days, year after year, content with a dim life on which the moving sun of revelation had not yet risen. Rather imagine an expanding nature ever moving eastward, and stirred with premonitions of the dawn each moment. His was an attitude of readiness and eagerness, perhaps not fully informed or self-conscious, but certainly not wholly ignorant or idle. Ancient founts of inspiration welled through all his being, the stories of Moses and Elijah fired his thought, all the heroism of the past was his natal endowment. Thus the boy blossomed into youth and the youth ripened into manhood, fit and willing for something beyond the circle of the Nazarene hills.

But what was it? When and where would it be? To these questions, asked perhaps each morning with his opening eyes, no answer came but—wait! wait! And this he did for eighteen years. What a trial of patience and faith! to feel the stir within him of ripening powers for which there was no occasion at the carpenter's bench; to be conscious daily of an increasing life which even his

own brethren did not suspect; to hear the inarticulate roar of a nation's need sounding on the horizon like the call of a sea that waits for the mariner to come and explore it; to know that some great destiny was looking for him out in the world and wondering where he was; all this around him and before, but for him nothing but wait, wait, through the long and weary years.

As we now see, this protracted experience was educational; it was the best possible preparation of his human nature for the divine work before it, developing as it did the virtues of faith and hope in the unseen, endurance, patience, and courage, which his public career was afterward to require.

It was then with a feeling of sympathy that he laid on his disciples a similar burden to bear—"wait for the promise." They too must learn what it means to be still, and know that "I am God." They must accept the bit and bridle of discipline, the curb of self-control. Before they were entrusted with the power of command they must acquire the faculty of obedience. And for the stern tests of the pilgrimage and the battle, public honor and success, there was no better novitiate than this of humble waiting and docility. It is always so. The great Commander accepts no volunteer who will not submit to this ordeal. Moses must spend forty years in the wilderness; David be driven into exile; Paul pass three years in Arabia; and Jesus remain silent until middle life. Such is the school in which heroes are made.

And how often in after years did the apostles look back to those quiet days in Jerusalem with a pathetic appreciation of their value. In the storm and stress of their endless warfare, wandering and struggling and suffering

over the earth, fightings without and fears within, scattered far and wide to see each other no more in this world, how tenderly did they recall that restful season of waiting upon God. Spent in loving communion with each other, and in solemn silence and fervent prayer, it breathed on them a spell of holy peace which never afterward passed away.

Thus were they prepared for the unction from on high. When it came, with awful abruptness and confounding splendor, it found them ready to receive this holy chrism. All emptied of self, and purified from earthly elements, their nature was fit to be made a tabernacle for the new Shechinah—the grace of God that bringeth salvation.

That there was need for such a preliminary discipline on their part is evident from the last question which they asked of their Master before his departure. Just as he was about to leave them on the mount of ascension, they clung to him with the cry, "Lord, dost thou at this time restore the kingdom to Israel?"—so low and limited was the horizon of their prospect, so dull a conception had they of the spirituality of his work.

Accordingly it was necessary for him to remind them of the limitations and the greatness of their function. They must be content with a certain restriction and a corresponding privilege. On the one hand, weakness; on the other, strength. "It is not for you to know times or seasons which the Father hath put within his own authority" (ver. 7). Such was their limitation, the side of their ignorance, where they must walk by faith. "But ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both at home and abroad" (ver. 8). Such was their limitation,

the side of their light and strength where they might walk by sight. We can understand why the dispensation of ignorance was laid on them—"it is not for you to know." This was of a piece with the injunction "wait." It was part of the discipline of their preparation, constraining them to cultivate humility, patience, faith. Perhaps the Master himself had been subjected to such a trial in the time of his immaturity, and he knew what a developer of character it was—this groping forward in the dark. If he referred to such a restriction of his human vision when he said, "Of that day and hour knoweth no man, neither the Son, but the Father only," he indicated thereby his sympathy with one of the burdens of the Christian lot. For it is a burden sometimes hard to bear—this obscurity where we prefer enlightenment, this ignorance when knowledge would be so desirable.

What pilgrim in the wilderness but has longed to see the journey's end? What worker but has felt that if he could only know the measure of his task, it would be so much easier to do and to endure? This is the secret of the perpetually recurrent agitation of the great themes of eschatology. Christian students and thinkers and workers are found in every generation who insist on times and seasons for the fulfillment of prophecy. The Lord is at hand. The Second Advent is near. These are the echoes of the ancient cry, "Dost thou at this time restore the kingdom?"

We need not, we cannot refrain entirely from such conjectures or hopes. They are part of the natal impulses of the child toward the absent parent—the wintry earth for the summer sun. Cherished rationally and reverently,

they furnish Christian hope with some of its brightest themes, and Christian faith with its strongest assurance. Nevertheless, the true believer will always remember the warning, "It is not for you to know"; and he will accept it with self-denial and patience. For side by side with it comes the great compensation, "Ye shall receive power."

The word "power" stands in the English New Testament for different words in the original Greek. In the passage, "the Son of man hath power on earth to forgive sins," it signifies ability—latent or potential force, which may or may not be exercised; so also in the passages, "to them gave he power (right) to become sons of God"; "all this power (authority) will I give thee," etc.

But this is not the meaning of the term before us. As used here, the word "power" is in the original "*dunamis*"—signifying active, applied force. From it we derive the terms dynamite, dynamics—indicating the most intense operative agencies. It is this tremendous word which is used in the passages: "Jesus returned in the power of the Spirit"; "there went virtue (*dunamis*) out of him"; "with great power gave the apostles witness of the resurrection"; "Christ the power of God." These are specimens of Divine dynamics,—not of the possibilities of grace, but of its actualities,—omnipotence let loose on the world like electricity taking the form of a thunderbolt.

Thus we find the meaning of the promise, "Ye shall receive power"; that is, they were not to be endowed with authority,—that had been already bestowed in the Great Commission,—nor to be vested with potential energy like a sword in the scabbard, to be used or not: nay, there was to come on them an energy like the sacred fire

of the Shechinah, a force all-mastering and compelling. And such was the fact at last. The phenomena of Pentecost were those of a volcanic eruption; the results which followed were those of an earthquake. The words and deeds of the apostles operated on the world with an explosive energy so wonderful, so terrible as to leave all previous miracles obscure. The gospel was indeed the dynamite of God.

And observe the agent of this endowment: "Ye shall receive power (*dunamis*) after that the Holy Ghost is come upon you." This is the method and result of divine empowering. The Spirit is ever the dynamic agent of the Godhead. He comes upon, is poured out, lavished on the objects of the Divine will; as when he brooded the abyss of chaos and cosmos was brought forth; when he passed into the nostrils of the form of clay a man's living soul was born; when he came on the Hebrew workmen and the tabernacle was built; when he inspired the prophets and they became oracles; when he overshadowed the Virgin and Immanuel was begotten; when he descended on man's Jesus and transformed him into God's Christ.

Thus the Holy One is ever the animater, the energizer by whom divine perfections are translated into human abilities. Accordingly, when the disciples were to become apostles they too must pass through this wonderful process, and thus be endued with *dunamis* from on high. This to the end that "ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"Witnesses (martyrs) unto me." Their mission was to be one not merely of publication, but of testimony; not

so much telling a story as adducing evidence, and that in the presence of incredulity and opposition. They must be brought before rulers and judges for the name of Christ and there be arraigned and condemned. In them the gospel must find advocates who would not fear, and sufferers who could endure all that hostile courts might inflict. As the Father sent his Son to witness a good confession before Pilate, so the Son sent his disciples to be "witnesses" before the world.

And how soon the word witness came to mean "martyr" history sadly tells. What it costs them to tell the story of Jesus and the resurrection Stephen discovered before the Sanhedrin, and Peter before the chief priests, and Paul at Athens. Well might they shrink beforehand from such a desperate enterprise, remembering what it had already cost their Lord: How could they succeed where he, the miracle worker, had failed? Peter, still sore and shamed from his denial, Thomas, from his doubtings, and all of them with the memory of their desertion. What kind of witnesses would they be?

But the promise of *dunamis* went with the commission, and its fulfillment solved the problem. After that the Holy Ghost had come upon them they became a "new creation" in Christ Jesus, and then with great *dunamis* gave the apostles witness of the resurrection, "and great grace was upon them all." Then the preaching of the cross, which was to the perishing folly, became to the saved the dynamics of God. For it was not in persuasive words of wisdom, but in demonstration of the Spirit, and therefore it was like spiritual dynamite to the world, casting down imaginations and every high thing.

What the world needs and the church must supply at the

present time, is such witnessing as this. There is no lack of preachers and teachers of the truth—at least here in this land of religious light. Our churches and schools abound in professional instructors and personal agents whose office and pleasure it is to serve the gospel. But are they always witnesses in the apostolic sense? Are they willing and able to render their testimony before the judgment bar of hostile criticism? Can they carry it to the enemies of the cross? Will they go with it to the uttermost parts of the earth? And if they so do, what is the result? Is the gospel thus preached mighty through God? Is the word a sword that pierceth, a hammer that breaketh?

How well we know that now, as in the early days, there is the same difference between the form of godliness and the power, the letter that killeth and the spirit that giveth life! Who has not longed with agonizing desire for some of the ancient dynamite with which the word once rent asunder and demolished the barriers of sin? And yet history assures us that the divine dynamics of the gospel are not necessarily identical with the gifts of miracle. All through the ages the heroes of the faith have found that Christ was to them the power of God. But always the apostolic conditions are required for the apostolic success. "Ye shall receive power after that the Holy Ghost is come upon you." His terms are always the same: "Wait for the promise," with self-denial, patience, and hope; "it is not for you to know times and seasons," but be content to walk by faith amid the mysteries of Providence.

Thus let the humble, trustful soul, emptied of self and open toward God, watch for the coming of the Lord in

his own time and way, and verily I say unto you, the "promise of the Father" will be fulfilled in such an opening of the heavens and a pouring out of blessing that there shall not be room to receive it.

XII.

"THE CAKE FOR GOD'S PROPHET FIRST."

(1 Kings 17 : 1–17.)

REV. JOHN HUMPSTONE, D. D.,
Pastor Emmanuel Baptist Church, Brooklyn, N. Y.

THE famine was sore in Israel, and the drought also; but God's prophet did not starve. Fed by the ravens and refreshed by the brook, Elijah's sojourn at Cherith was a perpetual discipline in the life of faith.

But it came to pass after a while that the brook dried up. What now? where next? were surely the questions upon Elijah's lips. At last came answer from God: Into exile!—"Get thee to Zarephath, which belongeth to Zidon." And with the requirement an assurance: "I have commanded a widow woman there to sustain thee." The command to fly and the promise to sustain, together constituted a new test of faith. Phœnicia was the homeland of Jezebel; the house of Baal was there; thence had come the desolation of Israel. And is God's prophet to be nourished in the enemy's country? and by a widow at that? He, a big and brawny man—is he to live as a dependent on a widow's bounty? But God's bare word is the prophet's marching order. Wherever God sends him there is the prophet's place. However God will support him, that is his stipend:—

His not to make reply;
His not to reason why;
His but to do and die

if need be. "So he arose and went to Zarephath." But when he arrived, what? Famine sore in Phœnicia, and drought as dreadful as in Israel! A widow at the city gate, indeed; and so far an assurance to faith! but a widow in want, as soon appears. To the hungry prophet's request for a morsel of bread, there came for answer the wail of a calamitous house: "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks—*two* would suffice to bake such a morsel as remained—that I may go in and dress it for me and my son, that we may eat it and die."

How true to the life is every detail! Each stroke of the story has in it the verisimilitude of fact. It is as graphic as the Gospel of Mark; the perfection of realism in narrative. One can almost see the woman's gaunt face darken with the shadow of impending death.

And what said Elijah to such tidings? Did his heart fall to his sandal's level? Did his face blanch for fear? Neither, for so much as a moment! Faith, that is worthy of the name, does not falter.

"Fear not," said the prophet to the widow. That is faith's constant watchword. "Go and do as thou hast said: but make me a little cake thereof first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

This is ever faith's way with God's promises. It honors them by use. It credits them by affirming them. It tests them by putting them to the proof of the event. Faith leaves results where they belong—with God. He

has more at stake than his prophet has. When the promise is given, all the prophet has to do is to voice it, to fulfill its conditions, and to wait for God:—

> To doubt would be disloyalty;
> To falter would be sin.

Here, then, is our first lesson: The life of God's prophets is ceaselessly a life of faith. God is perpetually putting his prophets to the proof whether they will believe his unattested word, and do his simple bidding as straightforward men. It is thus that he fits them for further usefulness. Every Zarephath is the precursor of Carmel beyond. God can use for prophet only the man who is willing to learn a heroic, a dauntless, a daring faith. If one who comes to God "must believe that he is, and that he is a rewarder of them that diligently seek him," much more must they who go for God be ready to take him at his word, and to live strictly by his promise. If God can do no mighty works for them who stagnate in unbelief, it is certain he can do no mighty works by such. The ministry of the word is powerless in proportion as it is faithless.

And this is especially true of the prophets whom God sends into exile. He whom God expatriates is shut up to trust in God. The missionary enterprise, from first to last, is a faith enterprise. Its enthusiasms are wholly irrational to men who do not believe in the supernatural facts of the gospel, and to some even who profess to believe them. William Carey, with his watchword of missions,—that utterance of sublime faith,—"Attempt great things for God; expect great things from God," was a subject of derision to Sydney Smith. But what warrant have we for our purpose to displace the false or

partial religions of heathendom, but our faith that Jesus Christ is God incarnate? That he died a sacrifice, rose a Saviour, reigns a King? And our only sufficiency for a mission with such a purpose is our faith in his guarantee to be with us to the end. Our only motive, equal to our task, is our confidence that what he says of men as lost, and of his relation to them as Saviour, is true. Only as faith rests upon the invisible Christ and his inviolable promise, is any soul equal to the dangers, the duties, and the trials of missionary life. So Mrs. Judson found, during those dreadful months at Oungpenla. Let her own words witness: "If ever I felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no effort to secure my husband; I could only plead with that great and wise Being who has said, 'Call upon me in the day of trouble, and I will hear, and thou shalt glorify me'; and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered." So found David Livingstone, surrounded in mid-Africa by the hostile tribes of Loanda. Hear his journal: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus came and said, 'All power is given unto me in heaven and earth. Go ye therefore, and teach all nations—and, lo, I am with you alway, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't. I will not cross (the River Zambesi) furtively by night, as I intended. It would appear as flight; and should such a man as I flee? Nay, verily, I shall take observa-

tions for latitude and longitude to-night, though they may be my last. I feel quite calm now, thank God!" So found John G. Paton, among the savages of Tanna. He thus records an instance: "Dangers again darkened round me. One day, while toiling away at my house, the war chief, his brother, and a large party of armed men surrounded the plot where I was working. They all had muskets, besides their own native weapons. They watched me for some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus either himself to protect me, or to take me home to his glory. I tried to keep working on at my task as if no one was near me. In that moment, as never before, the words came to me, 'Whatsoever ye shall ask in my name I will do it'; and I knew that I was safe."

But who am I, that I should talk thus of the missionary's life of faith in the presence of those who have known, with Elijah, the testing of exile, and have made proof of its trials? Speak, veterans of the cross! You, of all men, are the most eloquent witnesses that the prophet's life is ceaselessly a life of faith.

But what of that poor widow, to whom Elijah's message came? Was there not a testing of her faith too, in that audacious summons, "Make me a little cake first, and after make for thee and for thy son"? Have you ever read the quaint comment of Bishop Hall upon that demand: "Oh, what a trial is this of the faith of a weak proselyte, if she were so much! She must go spend upon a stranger part of that little she hath, in hope of more that she hath not, which she may have. She must

part with her present food which she saw, in trust of future which she could not see. She must rob her sense in the exercise of her belief, and shorten her life in being, upon the hope of a protraction of it in promise. She must believe that God will miraculously increase what she hath yielded to consume. She must first feed the stranger with her last victuals, and then after, herself and her son. Some sharp dame would have taken up the prophet and have sent him away with an angry repulse: 'Bold Israelite! there is no reason in this request. Wert thou a friend or a brother, with what face could thou require to pull my last bit out of my mouth? Had I superfluity of provision thou mightest hope for this effect of my charity. . . Thou tellest me the meal shall not waste, nor the oil fail; how shall I believe thee? Let me see that done before thou eatest. . . If thou canst so easily multiply victuals, how is it that thou wantest? Do that beforehand which thou promisest shall be afterward performed; and there shall be no need of my little.'"

Here, then, is our second lesson: The life of those who are appointed of God to sustain his prophets is a life of faith. They are required, in the exercise of their beneficence, as the stewards of God's gifts, to walk, not by sight, nor by reason only, but by faith. They are asked to put God's prophets first; themselves and their children after. To put him first, because he is *God's* prophet; and God, the giver of their store, will have him sustained. That they have but little, is no reason why they should put self before the prophet. The poor, no less than the rich, are taught to pray, "Thy kingdom come," before they ask for daily bread; and as we pray we

should act. They who can offer no larger gift are under the same obligation to prefer God in their dovecotes as the lord of the manor is to give the firstlings of his stall or his fold. The widow, in her lonely struggle, made still more strait by her dependent son, is as much subject to God's summons as the wife whose husband still fills her purse.

Nor are they to be excused who are but recently, and as yet imperfectly, Christians. The woman of Zarephath in heathen Phœnicia is called of God to nourish his prophet. That missionary is false to the divine plan who forgets to teach the convert from heathenism that the blessedness of the new life is not in something received only; but even more, in what is given. In Asia and Africa, as well as in America and Europe, "It is more blessed to give than to receive." True as all this is, however, is it not the fact that, as a rule, the poor are more ready to recognize this obligation than the rich? That the Christians lately heathen are more prompt in its discharge than the Christians who were born to the heritage, and live amid the opportunities of civilization? How often do the offerings of the poor shame the gifts of the rich! From the almost empty barrel of many a widow comes an offering more free, more generous, the sign of a larger faith and the token of a less calculating love, than the gifts of many wealthy persons, who cast into the treasury of the Lord only a pittance from their superfluity. Karens in Burma; the Christian Congoese, still half savage; the low-caste, indigent Telugus, are readier to make the prophet's cake from their handful, than some in Christian lands who could well afford to bake loaves for his nourishment. The life of faith, as

it is related to the consecration of substance to the service of God, is of larger growth, sometimes, in hut than in palace.

And what of this life of faith as it is related to the questions of administration upon the great field of missions? Have our executive committees and Boards of management no lesson to learn at Zarephath? Surely the widow's barrel almost exhausted, the widow's cruse nearly dry, have their frequent parallel in administrative experience. Surely too, the widow's heroic faith might teach officials, if they will ponder its significance, that cold-blooded calculation may not always control expenditure. There is place for the heroism of a missionary faith in the council chamber also. Faith has her ventures in financial administrations, as in other realms. There too, sometimes, the proverb holds, "Nothing ventured, nothing won." There are emergencies in the lives of prophets, famine epochs in the course of God's providence, when they who would administer wisely must execute in faith. Too often, at such times, as Dr. A. J. Gordon said so finely in that remarkable paper, in the October (1891) number of "The Missionary Review of the World," entitled "The Faith Element in Missions"—too often in times of emergency, "Prudence sits over against the treasury watching the expenditures to see that faith does not overdraw her account." More and more, therefore, we must keep in mind that the matter of money for missions is matter of faith.

Funds are already in the hands of those who are God's appointed stewards sufficient to send every missionary who ought to go, and to evangelize every people as yet unreached by the gospel. Why, then, does not money

flow in steady stream into the treasury of the Lord, until there is enough and to spare? There is only one answer: God's people are weak in faith. They have not yet risen to that height of daring confidence in God to which this Phœnician proselyte attained under a former and less luminous dispensation of God's truth and love. We, who have seen the glory of God in the face of Jesus Christ, are actually behind many to whom that sight was never given, in the confidence of our faith, in our consecration, in our spirituality. We prefer ourselves as creditors in our accounting with God. We must take care of "number one," whether God's prophet is cared for or not. When we are not wholly selfish in our administration of our substance, we are timid, calculating, over-shrewd. The lesson taught us by the Zareptan widow is the lesson of a wise daring in the surrender of what, unless God were, and were true, it would be the rankest folly to give.

The money question is, after all, a spiritual question so far as missions are concerned. The question of finance, also, is a question of the Holy Ghost. Given pentecostal blessing, and pentecostal consecration of property will follow. No one but the Holy Spirit can overcome the natural and ingrained avarice of some of the members of our churches. No one but the Holy Spirit can incite souls to that degree of faith which will lead them to set at defiance the dictates of selfishness, the maxims of worldly policy, the suggestions of over-cautious prudence. If we are to dare for Jesus as he deserves, in the surrender of our substance, our minds must be illumined, our hearts inflamed, our wills impelled by the unselfish Spirit, part of whose glory as a divine Person is, that he prefers

the Son to himself in his administration of his own powers, in the manifestation of his own life.

What, finally, of the issue to which this widow's testing came? The sacrifice made was abundantly rewarded. As Bishop Hall says, once more: "Happy was it for this widow that she did not shut her hand to this man of God; that she was no niggard of her last handful. Never corn or oil did so increase in growing, as here in consuming. This barrel, this cruse of hers, had no bottom. The barrel of meal wasted not, the cruse of oil failed not. Behold! not getting, not saving, is the way to abundance, but giving. The mercy of our God crowns our beneficence with the blessing of store. Who can fear want by a merciful liberality when he sees the Zareptan had famished if she had not given, and by giving abounded?"

Here, then, is our third lesson: God rewards the faith of his prophets and their supporters by gifts which enlarge still further the disposition toward its exercise. "There is that scattereth and yet increaseth." "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over." God delights to meet faith with supernatural response, to bestow upon it ultra-natural reward. She who gave a cake when she was about to starve, and preferred God's prophet to herself and her son, found that God would not leave her without a witness of his power and love in another and even darker extremity. She who pinched herself and her son for the kingdom of God, received her son back again from the dead, at the prophet's hand.

Still, there is reason to expect the fulfillment of Malachi's prophecy: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove

me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." So that the converse of what was before said is true. The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partakers of the spirit of power, must put God to the proof for a wider, a larger blessing. If we expect him to grant us, for the sake of the church yet unconsecrated and the world yet unsaved, some new and surprising access of spiritual power, we must make to him some demonstration of our faith, daring in its heroism, splendid in its measure, uncalculating in its generous denial of self. Are we ready to do it? Shall the centennial of modern missions furnish the occasion?

XIII.

THE IMPELLING VISION.

(Acts 16 : 6–10.)

REV. PHILIP L. JONES,
Philadelphia.

LET me briefly review the circumstances of the apostle immediately preceding the facts recorded in the passage indicated above, on which this address is based. Paul was on his second missionary journey. Human infirmity had separated him from Barnabas, the friend and companion of his first successful tour. To supply the deficiency thus created, Paul associated with himself Silas, one of the messengers of the council of Jerusalem to the Christians assembled at Antioch, and who remained there enamored seemingly of evangelistic and missionary work. Together Paul and this new helper set forth, commended "by the brethren to the grace of the Lord," after Barnabas had set sail for Cyprus. They journeyed northwestward and came to Derbe and Lystra. Vivid memories came to the apostle at this latter place. Here he had been stoned and left for dead. Here afterward most bravely he had returned and confirmed the disciples whom he had won. Here now God had a blessed consolation for him. Here he found Timothy, destined to be to him a son and helper as none other ever was, converted to the Lord perhaps by the spectacle of his own dauntless heroism. Ah, so often God transforms the field of our suffering into the arena of our victory! This young disciple Paul would add to his company. And he took and

circumcised him for the Lord's cause, as before he had declined to circumcise Titus for the same cause (Gal. 2 : 1–3). Consistent inconsistency. Blessed is the man who when the right leads, above the law of the letter can discern the more dominant law of the spirit.

With his company thus augmented Paul went onward. And as he went he delivered the decrees of the first church council, and strengthened the churches—made them solid in the faith. He went in the name and might of the Lord, and the Lord blessed him.

From the confirmation of his previous work in Lystra, and with the reinforcements it had brought him, Paul turned northward and then east and west of north, and "went through the region of Phrygia and Galatia." Of his ministry in the former province, which we are told was not at this time susceptible of any definite geographical limits, we have no record. That he visited Colossæ at the extreme southwest of the possible boundaries of this province, as maintained by some, is declared by Dean Alford to be "very improbable." We know far more of Paul's work among the Galatians, however, those Celtic or Gallic tribes that "emigrated eastward into Asia Minor" nearly three centuries before the Christian era.

The historian of the Acts, it is true, is silent regarding this work; but the apostle himself tell us of it in his letter to the Galatian Christians. He was detained here much longer than he had planned; perhaps by some bodily infirmity, of which he speaks. He was received with a welcome, warm and outspoken. Even their eyes these converts would have plucked out and given him had it been possible. Many were turned from their devotion to idols by him, and some from the formalism and

lifelessness of the Jews, and the Galatian churches were founded. Having finished his ministry here for the time, Paul retraced his steps through the province, doubtful in regard to his next field of labor. He was "forbidden of the Holy Spirit,"—"hindered summarily" by him—to preach the word in Asia, the Roman province of that name lying along the Ægean Sea. Wonderfully this supremacy of the Roman eagles aided in advancing the supremacy of Jesus Christ. "Every province conquered by the emperor," Renan says, "was a conquest for Christianity."[1] So masterfully does God use unconscious instrumentalities to forward his purposes. But it was the Spirit's will that at this time the gospel should not be preached in this Roman province. In doubt still as to his course, for the Spirit neither then nor now will make plain the whole path of a man at once, he passed by Mysia, and "essayed, tried by way of experiment, to go into Bithynia," the territory lying to the northeast. But again he was prevented. The Spirit—the Spirit of Jesus, the Revised Version says—making known his will by some internal impulse, or by some external intimation, "suffered them not." And so, passing by Mysia, not as avoiding it, but as regarding their work done concerning it, they came to Troas by the sea. "Paul was now"—says Stalker, as quoted by Dr. Clark—"within the charmed circle where for ages civilization had had its home; and he could not be entirely ignorant of these stories of war and enterprise which have made it forever bright and dear to the heart of mankind."

Can we doubt that the apostle so cultured in the wisdom of the world upon which he would not depend, and so

[1] The Apostles, p. 238.

susceptible to local influences which he could always command, had his soul fired by great thoughts of the opportunities lying just beyond the horizon? Yonder, just across the narrow sea, was Greece—classic, storied, immortal Greece. Athens was there, and Corinth and Philippi. Did the restraining elsewhere mean a beckoning hitherward? Would the Christ, crowned now by many a Jew, be homaged by the Greek as well? These thoughts we are sure must have come to him.

And then in the night a vision came. In his dream or in an ecstasy, it matters little which, a man stood before him. Because of some peculiarity of garb or speech, or because of the past supremacy of the province, he was denoted as from Macedonia. "Come over and help us," the figure said appealingly, imploringly. The vision of the night inspired action when the day came. "We straightway sought to go forth into Macedonia," the historian says, changing abruptly from the third person singular to the first person plural, because he, Luke, had joined himself as companion, or as physician, or as both, to the apostle. We sought—that is for means by which to cross the sea—to go to Macedonia, "Concluding that God had called us for to preach the gospel unto them."

All doubt and uncertainty had vanished, and by the direct guidance of God the pathway of the first great foreign missionary after Jesus Christ was made plain.

1. Notice as one especial thought—The direct Divine guidance of the apostle.

(1) See the agent of it. This was the Holy Ghost—the Holy Spirit. The Holy Ghost forbade them to speak the word in Asia, and the Spirit of Jesus—the Holy Spirit still—would not suffer them to go into Bithynia,

which they attempted to do. Whatever may be our view of the being of the Holy Spirit,—whether it is that it is modal, as some think; or essentially personal, as most believe,—the ministry of the Holy Spirit is real, and in the formation and missionary activities of the New Testament churches was universal. It was the Holy Spirit who brought the thousands to their knees on the day of Pentecost, as it was he in whose comfort the churches walked and were multiplied. It was the Holy Spirit who sent Philip southward toward Gaza to meet the Ethiopian, and it was he who, when the evangelist's work was done in the desert, dispatched him at once to Azotus "to preach in all the cities till he came to Cæsarea." It was the Holy Ghost who said to the church at Antioch, "Separate me Barnabas and Saul," as it was he who prohibited Asia to the latter that he might turn his face toward Troas. Have we in these days somehow, without intending it, and while conscious of the fact not knowing so well how to remedy the defect, lost our grip on the Holy Spirit, and so have cut the sinews of our power? "The weakness of this age," I heard the president of one of our theological seminaries say awhile since, "is its lack of dependence on the Holy Spirit."

But without dwelling on the general fact, which is deplorable as it is disastrous, is there no lesson for us in regard to our missionary operations in that direct guidance of the apostle by this power from on high? No board, no committee, no church even, issued instructions to this apostolic missionary, and told him where to go. And yet could either or all have added aught to the wisdom that shaped his course? I know the present, in

this as in other things, must needs differ vastly from the past which we are considering. We have our complicated machinery now. We must have it, probably. By no word of mine would I throw discredit on its instrumentalities, nor diminish aught of its influence. Nay, rather would I augment the efficiency of both. And yet do we not sometimes substitute red tape for inspiration? Do we not sometimes adhere to our plans forgetting that some things may be planned otherwise than by us? Do we not often emphasize unduly the spirit of man, not watching sufficiently meanwhile whither the Spirit of Jesus may lead? Paul *might* need his orders from Antioch; it was better if he could get them direct from God.

(2) Note the method of this guidance. It came in the form of hindrance first. Paul was hindered from entering Asia, and Bithynia, and Mysia, toward which he had set his face. God frequently begins in this way with his servants; but he does not stop with hindering. Negations are not enough for him. Don't is an initial, and not a final term in God's vocabulary. "Thou shalt not" belongs to the decalogue; "thou shalt" to the gospel. He tears down that he may build up. He stops that he may advance. He closes here that he may open there. He keeps his servant from Bithynia that he may send him into Macedonia. Carey might not go to the South Sea Islands that he may do his mighty work among the Bengalese. The ostracism of a commercial company bars Judson from India that in Burma the pagodas of Buddha might give place to the chapels of Christ. If your way seems hedged, be not impatient, much less rebellious. Wait. If the east be closed, the west may open. God turns back but to help forward.

By an open vision again, this guidance showed itself. There on the shores of the Ægean, amid scenes crowded with history, faced by a land just beyond the horizon more historic still—in the night a man from Macedonia came, and stood beseechingly by Paul, and said, or seemed to say, "Come over into Macedonia and help us." Words these are that have prefaced more calls for missionary service than any other ever penned or uttered. "Come over and help us." Historic epoch-making vision. "On this momentous event hung the Christianization of Europe, and all the blessings of modern civilization." [1]

What was this figure whose coming was so momentous to the church? Some would seem to give him an objective reality before the apostle, and regard him as expressing the actual desires and longings of the region whence he came.

"In the person of the 'Man of Macedonia,'" says Dr. Arnot, "Greece and Rome invite the apostles of the cross. Weary and empty, the warriors, artists, and philosophers of the empire thirst for the living water. Europe on the west, as Ethiopia on the south, humbly stretches out her hands to God." [2]

Did the actual condition match these eloquent words? We may be helped to an answer if we recall the fact that no crowds of "weary and empty" ones greeted the apostle and his companions as they landed on the west shore of the Ægean, and that their first convert was not a man of Macedonia at all, but Lydia of Thyatira, an Asiatic, a woman. None the less gratifying, for neither of these

[1] Schaff's Apostolic Church, Book I, p. 262.
[2] The Church in the House, p. 284.

facts was this first conquest on European shores; but both of these facts would seem to indicate that to consider this vision of Paul truly, we must consider it otherwise than as objective.

It was the form of Jesus Christ, some have said, appearing to the apostle in trance or dream, and assuming therein the form of those whom he would have his servant hasten to help. In a sense we may grant this true—in the sense that Jesus is in all who need his help —in the sense too, that the Spirit of Jesus did not turn his baffled messenger from Asia and Bithynia to leave him to himself when he had arrived at Troas. The moving hand of the Master was equally in the prohibition and the invitation. But why bring in the supernatural where the natural will meet the conditions, save as everywhere and ever the supernatural is above the natural, as the heavens are above the earth.

Let me suggest this as the explanation of this beseeching Macedonian. Our waking thoughts project themselves in dreams, and get therein sometimes a diviner touch.

> As angels in some brighter dreams
> Call to the soul when man doth sleep,
> So some strange thoughts transcend our wonted themes
> And into glory peep.—*Henry Vaughan.*

Paul stood fronted by a new, strange land. He had been hindered from going whither he would. Before him were wondrous opportunities. We cannot deem him ignorant of the history that centred in the land beyond the sea nor of the people who had played their part therein. He doubtless longed to carry them the gospel. And then in the night, his thoughts divinely touched,

"Transcend their wonted themes," and the man of Macedonia stood before him, saying, "Come over and help us"—run to the aid of those who cry for help.

So the men of the New Hebrides appeared before John G. Paton. So Mackay, of Uganda, saw the people of Central Africa. So the Burmese extended their hands to Judson. And so likewise the Telugus theirs to Day and Jewett, Clough and Downie. And so will it continue, the needful stretching out their hands to the needless, those who have not beseeching those who have, until the terms of the Great Commission shall have been completely obeyed and the gospel have been everywhere preached as a witness to the peoples of the world.

And so too, as this figure was not objective, it was not wholly individual. It was more than that. "Men make man," Dr. Joseph Parker has said. This was not a man but humanity. It was humanity too, beckoning aid to the whole area of its needs. Has there been a time, alike in our home and foreign work, when a part has seemed greater than the whole? When in the gospel, the promise of the life that is to come has largely if not wholly overborne the promise of that which now is? If this has been so, it is so no longer, at least to the same extent. The equipment and multiplication of the medical missionary, and the added emphasis laid upon educational work, prove how true that statement is as to our work abroad, while numerous and increasing remedial measures having reference to the lower life indicate its equal truth as to that at home. You very likely will not agree with me when I say: Grant, for the sake of the argument, that the New Theology is right, and the shadow of the life on earth does not of necessity project itself into eternity to

be perpetuated there with an ever-growing hideousness and gloom—are, therefore, the motive and inspiration eliminated from missionary effort whether at home or abroad? I cannot so believe. I cannot so feel. Is it nothing to preach the gospel to the poor, even if its riches were stored in no other than an earthly treasury? Would it be nothing to give the garment of praise for the spirit of heaviness even though this life alone were involved in the relief? In the latest product in fiction of the skeptical thought of the day, and which is as pernicious in its influence as it is able in its discussions, I find this sentence: "There never was an honest invigorating duty predicated on the hypothesis of another life, that does not stand out boldly as a duty if this life is all."[1] I know we are not closed within such narrow confines as this life alone offers. The vista of hope and destiny is infinitely more far-reaching than that. But even though it were not, the Macedonian figure would still beckon us, and we should have motive to prompt us to his help whether he stand amid the shadows of the old world or in the turbid depths so rapidly forming in the new.

2. We have the human response to the divine monition.

(1) It was an immediate response: "And when he had seen the vision straightway we sought—sought the means whereby—to go forth into Macedonia." There was no delay. Immediately they sought for means to do what the vision had made plain, and the change in the pronoun, from the third person singular to the first person plural, indicates that the historian Luke now formed one of the party. He knew what he was talking about, and that

[1] Calmire, p. 646.

there was the utmost dispatch to obey the Spirit's bidding. We so often temporize. We dilly-dally and falter and hesitate, and the voice becomes silent, and the vision fades out, and the divine monitions pass by, and we are left face to face with our uncertainity and the night; and sometimes because of this we doubt if the Lord's message has come to us at all.

(2) It was an evangelical response, that which Paul gave. He went "concluding (from putting one thing with another) that God had called (summoned) us to preach the gospel (announce the good tidings of the gospel) unto them." He was not a messenger of philanthropy primarily, but of regeneration. He did not go to attract men with captivating forms of human speech, but to make them wise unto salvation. If for a moment he turned away from this amid the culture of Athens, he speedily turned back to it amid the corruptions of Corinth. The path he trod is the path we must tread. Christ is before all and beyond all. Whencesoever the ethnic religions may have emanated, Christ is the substitute and consummation of the best, of which their highest thought may have been prophetic.

> Christ was the end, for Christ was the beginning;
> Christ the beginning, for the end was Christ.

(3) It was a personal response. "We sought to go." "The vision created enthusiasm and that enthusiasm was contagious." They did not seek to answer the call by a small donation. They went, Paul and Silas and Timothy and Luke. They went, Carey and Judson and Hannington. They went, Vinton and Duff and Waterbury. They went, a whole host of them no less worthy of mention, brave men and true women. They went.

What there has been in this *self*-giving, of sundered ties, of severed families, of shattered health, of early graves, of heartache, of soul-ache, only God can know. But always where this personal response has been the most rich, the harvests ultimately have been the most abundant. So will it be to the end. The gulf between God and man will be closed by men rather than by money.

In the old heroic days of Rome a chasm yawned before the city, so fable tells. Nothing availed to close it. At length the oracle said it would yawn still, vast and unsightly, until Rome's most precious thing was cast in. And then a Roman youth, radiant in mien and armor, threw himself into the gulf and it closed and was seen no more.

Brethren, the most precious thing among men is *man*. And where the chasm of sin is, be it in Christendom or in heathenism, be it far away or close at hand, it will not close save as man shall enter it. The offering of this essential element in the redemption of man has not been so abundant as it should have been, but it has obtained in a wonderful degree nevertheless, and never more abundantly than during the hundred years that have elapsed since the birth of modern missions. What a roll-call it would be if we could repeat the names of those who have not counted their lives dear unto them as pitted against the cause of Christ. Secular battlefields could tell of no such sacrifice, of no such heroism as their history would disclose. And the supply will not diminish but enlarge. That in part is what is meant by the young people's movement. Christian Endeavor, and the Baptist Union, and the King's Daughters, and the Student's Volunteer Association are bringing the flower of the

country's young manhood and womanhood, and preparing to consecrate it to this personal ministry for men. And the continuation of this method of giving man for men is in exact accord with the beginning of the gospel. Jesus Christ the first great missionary came. A man in the highest sense was offered for men. This epitomizes redemption. And he must still come. He must still go. Allied to his consecrated servants, he must still make his soul an offering for sin. Thus, only the man Jesus can meet the man from Macedonia; and this will he do, until the vision of the natural man shall fade out and that of the redeemed man rise up in his place, and the whole earth be filled with the glory of the Lord.

XIV.

TO SAVE ONE WE MUST SAVE ALL.[1]

LEMUEL MOSS, D. D., LL. D.
Minneapolis, Minn.

THE crowning discovery of modern physical science is the unity of the universe—the oneness of all things, visible and invisible, in this great universal system of matter and force and law. The telescope and the photograph reveal to us the startling fact that there are a hundred million suns that can be made manifest to our senses. And there is a conviction abroad that this vast aggregation of a hundred million suns is as infinitesimal in magnitude, when compared with the entire universe, as is our solar system when compared with all that is manifest in the majestic heavens above us.[2] But we are also

[1] This address is here given from the stenographer's notes. No attempt has been made to free it from the rhetorical expressions that characterize it as a spoken rather than a written discourse.

[2] "Summon up to your imagination the most distant star that can be seen with the unaided eye. Then think of the minutest star that our most potent telescope can disclose. Think of the tiniest stellar point of light which could possibly be depicted on the most sensitive photographic plate after hours of exposure to the heavens. Think, indeed, of the very remotest star, which, by any conceivable device, can be rendered perceptible to our consciousness. Doubtless that star is thousands of billions of miles from the earth; doubtless the light from it requires thousands of years, and some astronomers have said millions of years, to span the abyss which intervenes between our globe and those distant regions. I do not speak of the most distant star which the universe may possibly contain; I only refer to the most distant star that we can possibly bring within our ken. Imagine

assured that, however far it may be to the rim of the universe, all is bound together in one. Everywhere there is a reign of law; but the reign of law is the reign of force; and the fundamental, comprehensive, controlling, unifying force is the force of attraction. Now we ask

---

a great sphere to be described with its centre at our earth, and with a radius extending all the way from the earth to this last star knowable by man. Every star that we can see, every star whose existence becomes disclosed by us on our photographs, lies inside this sphere; as to the orbs which may lie outside that sphere we can know nothing by direct observation. The imagination doubtless suggests, with irresistible emphasis, that this outer region is also occupied by stars and nebulæ, suns and worlds, in the same manner as the interior of that mighty sphere whose contents are more or less accessible to our scrutiny. It would do utter violence to our notions of the law of continuity to assume that all the existent matter in the universe happened to lie inside this sphere; we need only mention such a supposition before we dismiss it as wholly indefensible. I do not make any attempt to express the number of miles in the diameter of the sphere which limits the extent of space known directly to man. What the number may be is quite immaterial for our present purpose. But the point I specially want to bring out is that the volume occupied by this stupendous globe, which includes within it all possible visible material, must be but a speck when compared with the space which contains it. Think of the water in the Atlantic Ocean, and think of the water in a single drop. As the drop is to the Atlantic Ocean so is the sphere which we have been trying to conceive in the boundless extent of space. As far as we know it would seem that there could be quite as many of such spheres in space as there are drops of water in the Atlantic Ocean. . . When we remember that, by our telescopes and on our photographs, we can discern something like one hundred millions of *luminous* stars in the sky; and when we further believe, as believe we must, that for each one star which we can thus see there must be a stupendous number of *invisible* masses, then indeed we begin to get some notion of the extraordinary multitude in which material orbs are strown through space. Even within the distance which can be penetrated by our telescopes, the *visible* stars cannot form the hundredth, probably not the thousandth, perhaps not the millionth part of the total quantity of matter."—*Sir Robert Ball, in the Fortnightly Review for May, 1893.*

ourselves, as we seek to rise to this high conception of the material universe, in all its greatness, in all its splendor, and in all its unity, if this is not a parable of something higher and mightier and grander than itself.

If from the contemplation of mere material vastness and grandeur we turn to the study of the relationship between matter and life, a new conception of inherent unity dawns upon us. Cuvier could take a structural bone of an animal, even of an extinct species, and reconstruct the animal in its habitat, and sketch the relationship of its individual existence to the whole environment and conditions of its life. Prof. Huxley can take a piece of chalk and make it tell the geology of the earth, and by telling the constitution of the earth, tell by implication of the constitution and relationship of universal matter and life as well.

> Flower in the crannied wall,
> I pluck you out of the crannies;
> I hold you here, root and all, in my hand,
> Little flower. But *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.—*Tennyson.*

Such is the relationship of life and the unity of existence, and the interdependence of all things; for in this solidarity[1] of the universe, everything runs into everything, and each implies the whole. As we struggle to grasp and comprehend this higher and more majestic thought, we ask, "Is not this also a parable?"

Again. We look at the relationship of man to man.

[1] "*Solidarity* (a word which we owe to the French Communists) signifies a fellowship in gain and loss, in honor and dishonor, in victory and defeat—a being, so to speak, all in the same boat."—*Archbishop Trench.*

This is not only far higher than the interdependences of matter and force, but each individual man is greater than the sum of the material universe; and as we study this human relationship, we see that there is an interdependence which makes each man necessary to all, and all men serviceable to each. What is society? What does the word *society* mean, but brotherhood, interdependence, unity of relationship, possible service and love? A recent writer, who tells the fascinating story of the dawn of Italian independence, gives us the gratifying intelligence that there is coming into the minds of the statesmen of our day the thought that each historic and existing kingdom is necessary to all the rest; that you cannot "harm one bee in the swarm without harming all"; and that the new conception of the unity of the human race makes it clear that a crime against one nationality is a crime also against all the rest.[1] It is out of this true conception of

[1] "It is evident that in the brotherhood of States, as in the family or the community, the welfare of all must be attained through the excellence of each of the members according to his qualities. Every weakling, every idler, diminishes the common prosperity. To develop each individual to the utmost limit compatible with the general weal is the goal towards which destiny urges mankind. Hitherto, this process has resulted in the formation of strong individuals, and in concentrating and intensifying the traits peculiar to each race; for the first commandment given to every creature in the physical world is, 'Be strong, if thou wouldst survive.' But individualism, when unrestrained and unspiritualized by the recognition of a larger communion of interests, is selfish and partial; it uses its strength brutishly; its neighbor is not a brother, but an enemy, to be robbed or crippled or enslaved. The past has witnessed the endeavor of race after race to make itself supreme by absorbing all the power of its fellows and by holding them in subjection. But we stand on the threshold of a new age, in which time and distance and the barriers of nature have been overcome; when the products of one land can be transported swiftly to other lands, and when the utterances and events in one

the interdependence and inter-relationship of all these great political communities that arises the humane and righteous scheme of international law, a potent and influential form of the Christian proclamation of universal brotherhood.

One of the latest and most eminent writers on the absorbing science of political economy makes it evident that, in this unity and interdependence of the human race, not only is each man and each community necessary to all the others; but that the welfare of each is the welfare of the whole.[1] As our brethren prosper we prosper, and their adversity is our misfortune. Famine and profligacy and misgovernment in a nation, with their attendant poverty and crime, may create great need where they

---

hemisphere are known immediately in the other. And now we begin to perceive that the fate of each people is interwoven with that of all the rest. Interdependence is as necessary as independence, and whatever law of trade, whatever intriguing of diplomacy, aims only at selfish and local gain, though it seems for a time to benefit the egotist, will inevitably weaken him, because it weakens his neighbors. *The swarm is harmed when a single bee is harmed.* The old politics took no note of this, nor have present ministries given heed to it; but there is the fact, and all the inventions which make commercial intercourse easy, and disseminate knowledge, are prophetic of the *ultimate solidarity of mankind.* A crime against one will at last be seen to be a crime against all."—*The Dawn of Italian Independence, by William Roscoe Thayer*, vol. I, pages 2, 3.

[1] "Economic science teaches as an absolute truth that everybody is profoundly affected for the better by the prosperity of everybody else." "Always in our science (Political Economy) the grand conclusion is in sight, that the real welfare of everybody is bound up with the real welfare of everybody else."—*The Unseen Foundations of Society, by the Duke of Argyll.* Quoting these propositions, and approving them, the *Quarterly Review* (for April, 1893, page 447) says: "The earth is the Lord's. The earth has he given to the sons of men—to the race, not to individuals; and not as absolute owners, but as stewards."

exist, but they cannot make of such a nation good customers for other nations, nor fruitful ministers in the world's service. Another Christian writer on the same high theme declares that the whole tendency and scope of the complex and vital interactions of society, under the influence of Christian truth and love and law, is the perfection of man through the perfection of society; that man cannot be nobly and completely man without the ministration of his brethren and without reciprocal ministration to his brethren.[1]

Now as I seek to comprehend these high thoughts and rise to this wide conception of humanity,—this oneness of the race, this vital inter-relationship of all men with all men, this dependence of the prosperity of all upon the prosperity of each, this harm that comes to the individual through the harm that comes to society,—I ask: "Is not this also a parable?" Does it not point to something still higher and even more divine than itself? Is there not in it the beginning of a glorious and far-reaching revelation, loftier, holier, and sublimer than all that can be revealed through the limitless immensity of the material universe, through the mighty generalization

[1] "The end of Christianity is twofold—a perfect man in a perfect society. These purposes are never separated; they cannot be separated. No man can be redeemed and saved alone; no community can be reformed and elevated except as the individuals of which it is composed are regenerated. . . If there were a man who had no neighbor, he could not obey God's law; he could not be a man, in any proper sense; he could not exercise the powers and functions of the human nature; the perfection of manhood would be utterly beyond his attainment. This vital and necessary relation of the individual to society lies at the basis of the Christian conception of life. Christianity would create a perfect society; it would bring forth perfect men, and to this end it must construct a perfect society." —*Tools and the Man, by Dr. Washington Gladden*, pp. 1, 2.

of human science, through statesmanship, through the mere earthly relationships of any political commonwealth or co-operative society? It seems to me that these are but steps in the process by which God is uncovering to the human mind that which is highest, deepest, and most comprehensive in the divine and eternal relations of men to each other, and to all the intelligences of the spiritual universe, through their relations to God.

Why was it, think you, that the choir of angels came to sing over the manger at Bethlehem? What means these celestial voices proclaiming "Glory to God in the highest, and on earth peace toward men of God's good pleasure"? When Christ was born, I hear in it the announcement of the solidarity of the spiritual universe; not simply the exultation and joy of holy beings over the prospect of new and ever-increasing accessions to their ranks as the centuries move on, but a declaration that they were now finding their spiritual brothers and participating in a sublime revelation from God of the original and eternal unity of all rational beings made in the image of God. These were some of the things that the angels "desired to look into"; that they might, if possible, attain unto an apprehension of the thought and purposes of God to be accomplished as the ages pass away. Or, what is the meaning of that impressive declaration of our Lord: "There is joy in heaven over one sinner that repents"? Is it simply the announcement of the delight of the spiritual mind over the attainment of like spiritual excellence by other minds? Is it not rather the revelation, the uncovering of the momentous truth that all spiritual beings, in heaven, on earth, in all worlds, are akin? What, again, is the meaning of that

exultant exclamation of the apostle, that "God created all things; in order that now unto the principalities and powers in heavenly realms, to the highest hierarchy of the celestial hosts, there should be made known by means of the church the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord"? What is this but the inspired declaration of the deep, eternal, comprehensive, and all-inclusive oneness of the spiritual intelligences of all worlds as the children of God?

What significance have all these disclosures of truth for us? Where do they place our highest relationship? What revelation do they make concerning our true kinship? What is the appeal which they bring to your thought, to your imagination, to your anticipation, to your hope, to your longing, to your present desire and determination? Oh, the height, and the depth, and the length, and the breadth of the love of God in Jesus Christ. In very deed it passeth knowledge, and draws all spiritual beings unto itself, like the mighty attractive energy that binds together the universe, like the incredibly swift and unfailing light that crosses every void and goes everywhere throughout the limitless whole. The love of God gathers within itself all these countless hosts of spiritual beings, capable of apprehending, of knowing, of revering, of loving, of resembling God. "Of him, and through him, and to him, are all things; to him be the glory forever. Amen."

Now it must be that in this interdependence, this mutual relationship of all spiritual beings, the welfare of each is vitally connected with the welfare of all. No man can be himself, in the fullness and completeness and

possibility of his being, unless all men are not only heirs of like grace and like possibility, but also through the ministration of each to all, all shall share in the endeavor toward the realization of their perfection. What is the profoundest fact concerning this humanity of ours? Ask our honored secretary what was the thought that penetrated his being and burned itself into his inmost soul, as he traveled among the different races of men? I followed him in thought, as you followed him, through Japan, through China, through India, into Egypt and into Palestine, by all the great rivers of the earth, across all oceans, through all seas, among these various races, apparently so unlike in feature, in speech, in dress, in manners. But, think you, that it was this variety, this diversity, this separation, this unlikeness, that forced itself upon his thought, and commanded more and more his sympathy, and interest, and attention? Nay, I am sure that again and again he said: "God indeed made of one all nations of men that dwell on the face of the earth." What he saw, what he felt, what he appreciated, what he realized as never before, was this unity of humanity—the oneness of the race in Adam, in Christ, and in the heritage and possibilities of a divine life.

Man as a race is one in his origin. Whatever he may be to-day, whatever you may find in him of alienation or of degradation, be sure that there is at the bottom, there is at the centre, in the inmost core of his life, this attestation of his origin from God. They tell us that the other day, in one of the great monasteries of the East, there was found a most precious manuscript of the New Testament. Upon examination it was found to be what in learned phrase they call a palimpsest. And what is a

palimpsest? It is a parchment that has been used a second time. In this case there was originally the writing of the word of God, the teachings of Jesus Christ. But one day an idle monk had a story to tell, some fiction, some trivial chronicle, some worthless legend; taking the manuscript of the divine word, he erased the writing, and on the partially cleansed parchment he wrote his worthless story, his trivial tale. By-and-by there came one who discerned beneath this worthless writing the pristine record of divine truth; he cleansed away that which was secondary, that which was temporary and valueless; and he restored that which was original, glorious, and eternal. Man is such a manuscript, a palimpsest. I find in man's nature, at the core of his being, the autograph of God, a divine writing that can never be completely effaced. But oh, it may be written over, as indeed it has been, by the foul scribbling of sin, and thus made to read something very different from the original self. There will come One, and One does come, who, beneath that which is unworthy, that which is false, that which is perversion from God, can discern that which is original and divine, and which, thanks to the subtle chemistry of God's love, can be restored.

Yes; man has at the centre of his being the authentic and indelible "image and superscription" of God. Let him therefore "render unto God the things that are God's." God is Spirit, and is seeking spiritual worshipers. Man is spirit also, and therefore he can worship God. He was made in the divine likeness. By his essential nature he is, as Paul approves the Greek poets for saying, "the offspring of God," being of the same race

or stock, as parent and offspring are of necessity of the same stock. Therefore, the mighty apostolic argument goes on, God "is not far from each one of us, for in him we live and move and exist."

Speak to him, thou, for he hears, and Spirit with spirit can meet;
Closer is he than breathing, and nearer than hands and feet.
—*Tennyson.*

Man is infinitely nearer to God than he is to the highest earthly brute, whatever the scientist may say. The brute is "far off from each one of us," and we do not "live and move and exist" in the brute. We can commune with God, but we cannot commune with the brute, for there is no community of nature between us. We are separated from the brute by "the whole diameter of being." There is a bridgeless gulf between us and the highest animal, with no conception of any possible intercourse across it. And why should there be? The animal has nothing to tell us, and no capacity for learning what we might tell him. Between us and God there is no gulf except the chasm made by sin, and this is completely bridged in Jesus Christ. Augustine speaks for all humanity when he cries out: "Thou hast made us, O God, for thyself, and our heart is restless until it rests in thee." And so does the psalmist speak for the race when he exclaims: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."[1]

[1] Prof. Henry Drummond is quoted as saying (in a lecture in Minneapolis, June 5, 1893, and reported in the daily papers) that "it is not hard for one to see a greater likeness between the lowest man and the highest ape than between the highest and lowest man." That is a gross exaggeration of mere superficial qualities, and a complete overlooking of the essential and permanent. The lowest man has in

Moreover, this race of ours has not only the unity of its divine origin, but also the unity that comes through its one disease of sin. All men are sick of the same sickness; all men are depraved with the same alienation from God. But it is a happiness to say they have also this in common, that they are all alike capable of the renewal and restoration of that which was the original autograph of divine purity and truth and blessedness. In a word, man is capable of salvation, capable of being restored into the likeness of God and conformed again to the divine image.

Now, what has this to do with us? What is the great lesson enforced upon us as to our relationship to our fellow-men? How shall this restoration take place? How shall men be brought again into this divine communion and intercourse, and how shall these limitless possibilities of man be realized, and man stand again in more than his original glory, perfect before God through the communication of a divine life?

God has so ordered it that our fellows can rise only by our leave and our co-operation. God has so made us our brothers' keepers that they can realize in themselves that which he intends concerning them only by the faithfulness and completeness of our ministry to them; by the communication of all that is implied in this inter-dependence and vital relationship of man to man. *The salvation of all is necessary to the salvation of one.*

---

him all the capacities and possibilities of the highest man. He can know the universe and himself, he can know God. He can become all that any man can become. Christian missions is demonstrating this in India, in Africa, in Patagonia, and Terra del Fuego. The ape cannot become this. There is for it no such capacity or possibility. Otherwise it would cease to be an ape and be a man.

One of our political orators declared in one of the great national conventions, in the fervor and earnestness of his appeal, concerning the intimate political relations of our own people, that "the vote of no man is safe unless the votes of all men are safe."[1] And he spoke a more magnificent truth than, perchance, he himself appreciated. But can it be that my salvation is dependent on the salvation of my brother? Can it be that no man is saved until all men are saved? Can it be that no man is completely redeemed and restored to the likeness of God unless all men are thus reached, and rescued, and restored, and perfected in the divine image? I have been told that this proposition of mine is Universalism. Universalism! Why, the paralyzing and sterile Universalism that I have been accustomed to hear is, "That to save all you need save none"; that all men are saved whether they will or not. What a movement there would be through the few and scattered and very dry bones of our American Universalism, were some one to stand before them, and with the voice of a prophet and the heart of an apostle were to tell them: "You cannot be saved unless through your instrumentality the race is saved!"

My brother, what do you mean by salvation? Is it simply taking refuge in the ark while the tempest and the storm sweep over the great majority of the race? Is it simply the selfish bestowing of yourself in some stronghold of security, while all the neglected world perishes and goes down to ruin? What is your conception of salvation? Is it some easy process that takes place, as it were, in one's sleep, in some unconscious dream that

[1] Hon. J. Sloat Fassett, at the National Republican Convention, Minneapolis, June, 1892.

transfers you from one side of the safety line to the other side of the line without touching any one, and without any one else knowing it? Salvation! Do we know what is its meaning? Have we risen to the height of its thought? Do we comprehend the immense scope and compass of salvation? In its inception it is the faith in Almighty God that anchors the soul to him. In its process, in its unfolding, in its development, it is unquestionably the companionship of God through the Holy Spirit; the divine intercourse and fellowship that culminates in full likeness to Jesus Christ. When shall we reach it? What is the diameter of this mighty orbit? What is the infinite sweep of this mighty circle of significance that we strive to gather up in the wonderful word *salvation?* How shall we reach it? By selfishness, by narrowness, by meanness, by the contraction of our thought, and aspiration, and sympathy, and interest, and desire to the infinitesimal atom that constitutes our own personality?[1] How can a man be saved unless there courses through his being the celestial tide of almighty

[1] What a chorus of diverse and yet concordant testimony gathers around this point. Aristotle, the Grecian philosopher, heathen though we sometimes call him, was a man of marvelous insight into the nature and the structure of society. He tells us that "a prince exists for his people," and we have learned that the application of this fundamental truth extends far beyond the sphere of political sovereignty. "*Nobility obliges*" is the same thought enlarged as a maxim of polite society, though often perverted and reversed; but the obligation of loving service for all is the very essence of Christian nobility. Christ gives the loftiest form and mightiest sanction to this sentiment when he says: "Inasmuch as ye have rendered needed and thoughtful service, or have not rendered it, unto one of the least of these, *my brethren*, ye did it, or did it not, *unto me.*" Paul shows the same spirit: "Both to Greeks and to barbarians *I am debtor.*" "I could wish to be myself accursed from Christ for my

love, elevating him and holding him in sympathy, interest, and aspiration to the Almighty and Eternal One, and filling him with divine blessedness? Yes; "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Oh, I see the great apostle in the crisis of his perilous voyage from Cæsarea to Rome. In the hour of disaster and shipwreck he is in form and fact a prisoner, and yet he is the sovereign of the ship and the master of the occasion. I hear him say that the God whose he was and whom he served stood by him in the darkness and in the storm, and said: "Fear not, Paul; thou must be brought before Cæsar; and lo, God has given thee all those that sail with thee." My brother, you are the centre of an influence that goes around the globe, that fills the spiritual universe, that has its source and seat in the heart of God; and in some way, and to some degree, God has given to you all that sail with you, and your fidelity or neglect shall affect their destiny.

To save one, we must save all. I know of no salvation that can come into the human life except by personal faith in Jesus Christ. I know of no other probation for the human spirit than that which takes place in this lifetime of its earthly experience. But oh, the extent of the influence that goes from this lifetime of existence

---

brethren, my kinsmen according to the flesh." "Who is weak and I am not weak? Who is offended and I burn not?"

There be sad women, sick and poor,
And those who walk in garments soiled;
Their shame, their sorrow, I endure·
By their defeat my hope is foiled.
The blot they bear is on my name;
Who sins, and I am not to blame?—*Lucy Larcom.*

throughout the human race and throughout the ranks of all spiritual intelligences. It is like the point of light, minute indeed, but the influence of it pervades the entire universe. "Ye are the light of the world."

To save one we must save all. Do I tell you that you cannot have a genuine life and faith in Jesus Christ unless all men exercise a like faith in him? No; but I do tell you that the only proof that you have a living faith in Jesus Christ that unites you to the heart of God, is that your sympathy and influence and longing go out to every spiritual being whom God has made. You cannot go to heaven alone; you cannot be a Christian and wrap yourself around with a selfish and isolated individuality; you cannot expect to be close to the heart of God unless you love as God loves. Is there any limit to it? Is there any partiality in it? "God so loved the world that he gave his only begotten Son."

You will perchance tell me that the Scriptures read: "He that believeth and is baptized shall be saved." Listen now once more to this marvelous commission of our Lord and Master: "All power, all authority, all prerogative is given unto me in heaven and upon earth. Go ye, *therefore*, into all the world and preach the gospel to every creature, to the whole creation. He that believeth and is baptized shall be saved; he that believeth not shall be condemned"—*condemned*. He that *believeth not* shall be condemned with him that *goeth not*. They shall be condemned together. Their condemnation shall be equal. He that goeth and he that believeth shall rejoice together. And is there no limit to our commission? Is there no creature excepted from the sovereign command that is given us? How can we hope for the perfection that is

possible to these capacities of ours, that allies us to the angels, that allies us to the Saviour of the world, that allies us to God. Jesus Christ is the measure, the model, the archetype of our aspiration and hope. And how can we expect to rise to the height of this perfection, to "the measure of the stature of the fullness of Christ," unless our sympathy and prayer and purpose and actual effort circle the globe as his love has circled it, unless they embrace every creature as his grace embraces all.

I ask no heaven till earth be thine;
No glory-crown while work of mine
Remaineth here. When earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto thee;
For crown, new work give thou to me;
Lord, here am I.

XV.

THE INFLUENCE OF A CENTURY OF MISSIONS ON CHRISTIAN THEOLOGY.

ALVAH HOVEY, D. D., LL. D.,
President Newton Theological Seminary, Newton, Mass.

When asked a few weeks ago to speak at this anniversary on "The Influence of a Century of Missions on Christian Theology," I readily consented to do so. But it is no more than honest to confess that my desire to verify and explain the beneficent influence of missions on the science to which the best years of my life have been given, diverted my attention in some degree from the vast amount of knowledge presupposed in a thorough treatment of the subject, an amount of knowledge which I did not possess and could not acquire. For while it was possible to ascertain with some degree of exactness the notes of difference between the theology which was taught by good men a hundred years ago, and the theology which is taught by such men to-day, it is an almost infinitely difficult task to discover the many subtle and delicate influences which have contributed to the change.

Christian theology teaches that God is partially revealed in nature, and it has therefore been sensitive to all the voices which have come to it from the closest students of nature. During the past century such voices have been exceedingly numerous and penetrating. Christian theology assumes that religious principles are to be examined and co-ordinated by human reason, and it has therefore

been sensitive to all the cautions and encouragements which have come to it from teachers of psychology or metaphysics. These also have been numerous, but their teaching has not been always to the same effect. Christian theology is founded on historic facts made known to us by written documents, and it has therefore been sensitive to the testimony of critics who profess to solve the riddles of the past, and to correct the errors of our interpretation. Much of their work has been useful, but their task is not yet finished.

Beyond question, this century of missions has been one of movement, of invention, of discovery, of research, of criticism, of speculation, and of progress. Never were so many theories broached, so many customs changed, so many hopes kindled, so many failures lamented, so many advances made. It has been a great century, full of life, effort, competition, co-operation. And Christian theology has been in the heart of it all, warning or consoling or inspiring, with a voice as little changed by the turmoil as any that could be heard. Indeed, every other science has had an eye to theology, and every human enterprise has consulted or opposed it. And so it bears the stamp of the century upon it, the clear impression of an age distinguished above many others for its missionary spirit.

The foreign mission enterprise, started in England a hundred years ago by William Carey, was a great religious movement, and the influences of such a movement are always far-reaching and manifold. For nothing under the sun is more certain than this, that belief and conduct, creed and life, act and react with silent cogency upon each other. If it were not in our power to point out doctrinal changes which could be traced to the

influence of missions more naturally than to any other influence, it would nevertheless be safe to affirm the existence of such changes. For the greatness of the enterprise, appealing to the noblest impulses of the heart, must have enlarged the range of Christian thought and intelligence in the case of all who put their hands to this work. But it is possible, we think, to specify certain differences of tone and emphasis and proportion in the treatment of particular doctrines, which distinguish the Christian theology of to-day from that prevailing at the end of the last century.

Notice, first, that in speaking of God there has been a perceptible transfer of emphasis from his natural attributes to his moral, and especially from his absolute control to his gracious love. In other words, God's sovereignty filled a larger place in the teaching of Calvinistic divines then than it does now, while his loving-kindness filled a somewhat smaller place. There is no antagonism between these doctrines when properly stated; both of them have been held and taught by sound theologians from that day to this, yet not at all times with equal clearness and force. For the sovereignty of love is far more inscrutable than the sovereignty of power, moral supremacy is far more incomprehensible than physical or dynamic.

At this point we may perceive the influence of a century of missions on Christian theology—a silent, unobserved, yet real influence, bringing the minds of thoughtful men closer to the true nature of God's supreme authority over moral beings. The pioneers of this great enterprise must have perceived that God's eternal purpose to recover the lost through his Son was to be carried into effect by means adapted to their moral nature, not by the sole

energy of his omnipotence, re-creating their spirits without any appeal to their reason or conscience or power of choice, but by a method of working which employs these high faculties of humanity and verifies the language of Paul, that in some true and important sense "the word of the cross is the power of God unto them that are saved." But the spiritual discernment of William Carey was in advance of his age. Multitudes then supposed that the time had not come for God to convert the heathen, and that it was not for them to anticipate the appointed hour, or to begin so vast a work in the dark. The pillar of fire must appear and go before them in visible splendor or they could not undertake to preach the gospel to every creature. They failed to recognize in the Great Commission, or in the life of Paul, that pillar of fire; and they failed to do this partly because they mistook the nature of Christ's supremacy and the working by which he will subdue all things to himself. For this working is essentially moral; it is influence, not force; and it reaches the souls of men through many channels as the word of truth, the love and service of the members of Christ's body and the more secret and transforming grace of the Holy Spirit. This is now commonly believed. Theologians emphasize the fact that Christ conquers by the power of truth and grace. They speak of holiness and love as being literally more potential than the forces of gravitation which hold the planets in their track. And while they gratefully acknowledge the presence of God in all spiritual progress, they teach that he unites his own working with that of his children, and reveals to them as clearly as possible the glory of the "one far-off divine event" to which all holy aspirations and efforts tend.

And this really higher view of the Divine sovereignty is due to the slowly working influence of a century of missions in a much larger measure than it is to theological research or discussion. Theology is therefore a debtor to missions for a transfer of emphasis from the omnipotence of God to his holy love, and this debt she will labor with all diligence and cheerfulness to pay.

Notice, secondly, that in speaking of Christian life there has been a perceptible transfer of emphasis from faith to love, from trust to service. Yet the theology of our day is not at this point antagonistic to the theology current a century ago. For faith and love have never been represented as opposed to each other. They are of the same lineage, and mutually helpful. Nor has their affinity ever been called in question by intelligent divines. It would be impossible to find, even in the writings of John Gill, any intimation that faith is greater than love, or that it can be genuine apart from works. On the other hand, our own theology, which emphasizes love, does not overlook the radical nature of faith or deny that it is indispensable to divine life in the soul. It is therefore only a transfer of stress or emphasis that we affirm. But the change is not on that account unimportant. If in the right direction, and not too great, it will tend to the perfection of Christian life, and the richest fruit of divine grace in the soul will issue in the highest service to mankind. The true reign of God is within, and is described as "righteousness and peace and joy in the Holy Spirit"; but joy would be empty without love; and the same apostle describes the fruit of the Spirit as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." And just these are the virtues which the missionary

enterprise cherishes. It calls upon Christians to obey the command of their Lord. It sets the world in its sin and sorrow, its darkness and woe, before them, and without intermission, from year to year and lustrum to lustrum, with a thousand voices says to them, "These are your neighbors, your brothers, and you are to serve them with a quenchless love." The whole atmosphere has vibrated at times with appeals for help in giving the gospel to the nations. The press has been associated with the living voice in declaring the magnitude and urgency of the work. Periodicals, religious and secular, volumes, reports, pamphlets, and leaflets, have been used as channels for missionary light and eloquence. Statistics, vital, educational, and moral, have been brought to bear on the hearts of men and women throughout Christendom. Instances of personal devotion and of combined effort have been faithfully reported for the encouragement of fainting spirits. And the principal stress has been laid upon love and service. The practical side of Christian life has been pushed to the front and the theology of our day has felt its influence.

Doubtless the faith of God's people has also been strengthened by the work of missions, especially the faith which relies on the promise of Christ for success in evangelizing the world. For in the realm of spiritual action we cannot give more than we have received. We lift up our hands to God that he may fill them with the blessing which is then offered by us to men. Apart from Christ we can do nothing. Our missions prosper because the promise of Jesus is fulfilled: "Lo, I am with you alway, unto the end of the world."

But while the work of missions calls for genuine faith,

and gives it abundant exercise, there is reason to believe that its influence in cultivating love and the habit of consecrated service, is still more pervasive and controlling; so that the point on which special stress is laid in our theological creed has come to be love, rather than trust; and action, rather than devotion. "And now abide faith, hope, love, these three; and the greatest of these is love."

Notice, thirdly, that in maintaining the truth of the Christian religion there has been a perceptible transfer of emphasis from its miraculous to its moral phenomena. The evidential literature of the last twenty years of the century, when compared with that of the first twenty years, furnishes ample proof of this statement. For of late it has been frequently acknowledged by good men, that a belief in miracles can only be justified by evidence coming from other sources that Jesus Christ was a supernatural being, while a hundred years ago it was commonly affirmed that faith in Christ as a supernatural being is fully justified by the evidence which proves that he wrought many miracles. The change is worthy of close consideration. The efficient causes of it must be sought in physical science and speculative philosophy. For the unparalleled growth of physical science during the present century has shown with ever clearer light the regularity of all the processes of nature, and has cultivated a distrust of all evidence for miracles. Moreover, the distrust thus fostered agrees with a strong tendency of philosophical thought to classify events and reduce them to a fixed order. This tendency is so powerful in many minds as to make them willing to abandon their instinctive belief in human freedom for the sake of comprehend-

ing all parts of the universe under one kind of force and law. It is not, therefore, surprising that the joint influence of natural science and philosophy upon certain persons has rendered the record of miracles a stumbling-block in the way of their accepting the entire gospel narrative, though they recognize the spiritual beauty of Christ's life and teaching, and on this account, perhaps, believe in miracles.

Meanwhile, the moral power of the Christian religion has become more and more evident, and many able apologists have appealed to it as the chief and sufficient, if not the only, proof of its heavenly origin. "By their fruits ye shall know them," is as fair a test of the quality of religions as of trees, and it is one which distinguishes the Christian religion from every other, and assigns it a divine pre-eminence. What this religion does reveals what it is, and assures the hearts of its friends that "the gates of hades will not prevail against it." But the moral power of their religion is revealed to Christians in two ways: by what it does for themselves, and by what it does for others; by personal experience, and by careful observation. In other words, its truth is verified by their own consciousness, and by the effect which it is seen to have on the lives of men. And the ever-increasing force of this kind of evidence for the Christian religion has rendered many persons indifferent to the proof from miracles, while it has led others to place moral events of the present day in the foreground, and miraculous events of the first age in the background, when the evidences of Christianity are grouped together.

Now while it is certain that the efficient cause of this change has been the joint influence of physical science

and speculative philosophy, it also appears that the success of missions during the century has facilitated it by making the moral evidence for our holy religion more cogent and satisfying to reason. Looking at the change from this point of view we rejoice, though not without trembling. For it should never be forgotten that the truth of our religion depends on the supernatural birth, personality, and resurrection of Jesus Christ, and that, if these were facts, other miracles wrought at his word cannot be judged improbable. Nor should it be overlooked that the more certainly miracles are proved to be altogether extraordinary and exceptional events, the more conclusively does their occurrence in the life of Christ prove that the author of our holy religion was in reality from above, and divine as well as human. We cannot, therefore, rejoice that the evidence from miracles is treated with indifference or distrust by any Christian teacher, though we do rejoice that the evidence from Christian life has become more cogent and decisive than it once was; and this may be attributed in no small degree to the influence of a century of missions.

Notice, fourthly, that in respect to heathen nations and religions the tone of our theology is not precisely what it was a hundred years ago. The difference cannot, indeed, be weighed or measured, outlined or defined, but it may be suggested by calling it briefly a change of tone. The work of missions among the heathen has penetrated without violence their temples and shrines, their homes and hearts, and has made us comparatively familiar with their knowledge and ignorance, their habits and prejudices, their traditions and fears. We have begun to look upon them with brotherly kindness, and to appreciate in

them the working of natural affection and of conscience, together with a certain blind feeling after God. They are much nearer and more real to us than they could have been to our forefathers in 1792; and some of the religions which they cherish are seen to possess a modicum of truth in connection with dangerous error. To many of them "the heavens declare the glory of God, and the expanse proclaims his handiwork." To many of them "that which may be known of God" by his works "is manifest"; "for since the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and divinity." A careful comparison of natural religions with one another, and with the truth as it is in Jesus, has given us, not only a better knowledge of those religions, but also of the people who cherish them, and indeed of the human heart itself; and the result is more charity, more love, more desire to preach the gospel to all mankind, and more hope that in the end "a great multitude which no one can number, out of every nation and all tribes and peoples and tongues," will receive it.

For the gospel has been proved to be "the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek." Before our eyes, in these latter days, it has been found a spring of life to human souls the world over, and we may now say without fear that whoever can be delivered from the bondage of sin by any conceivable process that leaves him still a man, can be delivered by the grace and truth of Christ. This fact is represented by the change of tone in Christian theology when it speaks of heathen nations. And the change is auspicious. It betokens the approach of a bet-

ter age, an age of increased faithfulness on the part of Christians and of greater success in their work. Many look for the visible return of Christ to inaugurate and glorify this age; but though I am unable to share their belief on this point, I hope for his presence in such power and grace as will fill all true hearts with joy unspeakable.

XVI.

THE ENRICHMENT OF CHRISTIANITY THROUGH ITS MISSIONS.

REV. FREDERICK L. ANDERSON,
Pastor Second Baptist Church, Rochester, N. Y.

Up to the present day the greatest good conferred by foreign missionary work on our common Christianity has consisted in its reflex influence upon the churches in Europe and America. Foreign missions have quickened the church's zeal, they have strengthened its faith, enlarged its hope, widened its love, and deepened its life. But from this larger and more important part of our subject, we turn away this evening and shall attempt to set before you the direct enrichment of Christianity through its missions, a subject smaller and less important than the other, if the past only is to be considered.

First of all: Foreign missions have enriched Christianity with men and money. These are the sinews of war. Men may sneer at numbers, and pick flaws in our statistics, but the sentiment that underlies the confidence in numbers and the love of statistics, is both scriptural and sensible. The church of the living God is a mighty army, and, if the spirit is right, every man adds just so much to the fighting power of the army. Nay, we would even venture the paradox of the president of Colby, every true Christian, snatched from the devil, counts two rather than one; in fact, the increase in power is in geometrical rather than in arithmetical progression. This is

the very spirit of the gospel. We are sent to catch men, not so much to save their souls as to turn them into soldiers. We are sent to disciple all nations, not so much for their sake, as for the sake of the kingdom of heaven. Now, our contention is that foreign missions have added at least seven hundred and fifty regiments to the Christian army of conquest, seven hundred and fifty thousand men, who, had it not been for foreign missions would have had their place in the devil's army, rather than in the ranks of King Jesus. Let us now call the roll of these regiments and brigades, the crown jewels of Immanuel: One thousand in Central America; one thousand in Greenland; one thousand in Siam; two thousand in Persia; three thousand in Egypt; thirteen thousand in Mexico; fourteen thousand in South America; fifteen thousand in Turkey and Syria; nineteen thousand among the aborigines of Australia and New Zealand; thirty thousand in Japan; thirty-three thousand in Malaysia; forty thousand in China; fifty-six thousand in Madagascar; fifty-seven thousand in Polynesia; seventy thousand in the West Indies; one hundred and one thousand in Africa; two hundred and twenty-two thousand in India, besides the hundreds of thousands rescued to a pure gospel from the corrupt Lutheranism, Romanism, and Greek Church of Europe.

Like Xerxes' army, the divisions of this host differ in features, dress, weapons, and speech, but unlike his, they all have one spirit, and burn with a loyalty to their king, which utterly precludes defeat.

Notice the great strategic value of the position they occupy. They are where we need men most, at the front, where the enemy is strongest. One Christian in India is

worth a hundred in America, as far as the conversion of India is concerned. These hosts too, are largely imbued with the missionary spirit of the Redeemer; in other words, they have "the fight" in them. Whatever may be said of America, there are no anti-mission Christians in Asia and Africa. They have caught the evangelistic fervor of their missionaries, and are themselves doing missionary work. Thirty-eight thousand native preachers work the home, that is the heathen, fields; but this does not suffice. These converted heathen send missionaries to the heathen beyond. The missionary-receiving countries are slowly becoming missionary-producing countries. German, Swedish, and Norwegian Baptists have been sent to the Congo, and to the millions of India and Japan. The Hottentots, once supposed to be hardly men, now redeemed and purified, not only send their own preachers to the heathen at the north of them, but even pay the salary of white missionaries to the same peoples. The Karens, especially of Bassein and Toungoo, send their brethren to preach among the Kach'ins, and to the wild tribes of the eastern border. Polynesia is being evangelized to-day for the most part by Hawaiian,—who have one hundred and one stations and out-stations,—Samoan, Tahitian, and Fijian Christians. Thus our allies are increasing, leaving us free for work in other fields, slowly narrowing the territory not yet evangelized, and bringing into the sight of faith the time when all the earth shall know the Lord. The foreign missionary problem will not forever increase in complexity and difficulty. The work will grow easier by-and-by, if only the missionaries adopt the policy of making every convert a soldier. With these allies, ever growing in numbers and efficiency, we

shall some day get over the top of the hill of difficulty, and view the valley of success. But just now, and for the next hundred years perhaps, we are at a very steep place in the road; we must all get out and put our shoulders to the wheels, or we shall never pass the summit at all.

These seven hundred and fifty thousand converts from heathenism have greatly enriched Christianity with their money. Almost every one of them comes into the kingdom possessed of something, and according to the grace given him, this is laid upon the altar. To be sure, not many rich, not many noble, have yet been brought to Christ, but proportionally, and sometimes actually, the poor give more than the rich. This money laid on God's altar leaves us of America free to put our money elsewhere, and so the kingdom of God is strengthened and increased. Every self-supporting station is a milestone of substantial progress, and every station which in addition contributes to foreign work, becomes doubly our ally in spreading the glad news. Statistics on this point are meagre and very unreliable. The "Encyclopedia of Missions," for 1890, places the total of native contributions for the year for all purposes at one million twenty-nine thousand five hundred dollars. The "Carey Centenary Volume" gives the American contributions for foreign missions for last year as four million five hundred and fifty-one thousand dollars, and the native contributions—under American auspices—for all purposes, as six hundred and forty thousand dollars, an increase of one hundred and sixteen thousand dollars during the last year. In our own Missionary Union the figures are given: total home contributions, four hundred and seventy-two thousand dollars;

native contributions, seventy-two thousand dollars, or more than one-eighth of the whole sum needed, and almost as much as was contributed by the States of New York and Pennsylvania for the foreign field. In other words, the Christianity of foreign lands is as greatly enriched by the native Baptists of those lands as by all the Baptists of New York and Pennsylvania. And as far as foreign work is concerned, on its financial side even, our native converts are worth as much to us as all our contributors in our two largest States. It is to be understood too, that the above estimate of seventy-two thousand dollars does not include our European missions; this would bring it up to two hundred and twenty-four thousand dollars. In addition to these expenses for Christian work on their own fields, these missions have directly poured into our Missionary Union's treasury out of their great poverty, thirteen thousand four hundred dollars, an amount greater than the combined contributions of the States of Wyoming, Montana, Idaho, Washington, North and South Dakota, Oregon, California, Colorado, Nebraska, and Vermont, or to come nearer home, more than half as much as the State of Pennsylvania. So much for men and money in the past and present. Who can tell what limits we may put to our hopes for the future?

2. Let us now consider the enrichment of Christian thought and expression by these native converts. In this particular, the past and present seem almost, but not wholly, barren of results. Our face is toward the future, in which we think we see native converts laying the treasures of Oriental thought, pathos, and devotion at the Master's feet. Why is it not probable that theology,

philosophy, hymnology, and devotional literature will receive substantial additions from the Oriental Christian mind?

Dismiss, dear friends, from your minds that literary bigotry which supposes that the only education consists in an acquaintance with literature, and that consequently uncivilized and unschooled races are a set of fools. Many a man who can neither read nor write, has a better memory, a livelier imagination, sounder reasoning powers, and more sense than many a college graduate. It is exceedingly doubtful whether William the Conqueror could read, and most of the barons, who wrested the Magna Charta from John, could not write their names. One of the shrewdest and most successful men I know can only with the greatest difficulty write a letter. Uncivilized races contain their proper proportion of bright, and able men. Indeed we have Plato and Julius Cæsar for authority in saying that book learning in some respects weakens and undermines the mental powers. The degenerate Romans of later times knew how to read and write, but the German barbarians knew how to conquer and be free. There have been more "wise fools" than James the First. More than one man has been able to speak seven languages, and never had an idea in one of them. After all, the end of education is mental discipline, the power of analysis, good judgment, a retentive memory, and a trained imagination; in other words, it is the power to bring things to pass. For such a result the discipline of the schools seems best adapted; but away with the literary snobbishness which thinks it can be attained in no other way, and which looks down with contempt on the man who slips in spelling or grammar. He may be a man

for a' that. Mr. Henry Richards, our missionary at Banza Manteke, on the Congo, told me that very soon after his return from Africa to England, he was asked to preach in a certain Baptist church. Accepting the invitation, he discoursed on the flesh and the spirit from the eighth of Romans. He noticed the congregation somewhat wearied, and when he was done, the old deacon said to him: "Well, Brother Richards, that was a good discourse, but it was a little above the heads of our people." "Indeed," replied Richards, "you quite surprise me; the Congo people were wonderfully interested in that same sermon, when I preached it to them a few months since." Open the world of the book and the pen to such people, and we may well expect the best results.

But all heathen are not rude and uncivilized. The upper classes of China, India, and Japan are most courteous, pleasant, and talented. No boor should ever be sent as a missionary to those countries. Dr. Mabie has done an invaluable service in opening our eyes to the real status of the Oriental world. Yet some of us had had hints of it years ago. When I was a professor in the old University of Chicago, we had a Chinaman as a student. He was the most accomplished gentleman I ever knew. His faultless grace of manner always made me feel awkward in his presence. He was a talented speaker. Whenever it was announced that Long Lann Bo was to speak, the old chapel would always be crowded. He always had something worth the saying. My father, ten years a college president, says that Long Bo was the aptest student he ever had in metaphysics. Original, keen, and bright, all his college-mates acknowledged him their equal or superior. When men like Long Bo are filled

with the gospel, China will have Christian preachers, philosophers, and statesmen of whom she need not be ashamed.

And is not the Oriental mind, with its metaphysical and poetic trend, to add much to our Christian inheritance? Are not these nations to bring their intellectual riches into our common Zion? Is not this fresh contingent to strengthen, broaden, and balance our Occidental theologies, add clearness to our exegesis, new life to our devotion, and a new practicalness to our work for Christ? Millions of heathen, for instance, are devil worshipers, and have been for generations. Their whole lives are dominated by this idea. It is in the very web and woof of their whole thinking. Now convert them, and it will be a long time before the doctrine of a personal devil will disappear from Christian theology. Fatalism rules the Mohammedan and Buddhist worlds. The Oriental mind seems to have no difficulties in accepting election, predestination, and all that seems to be involved in the sovereignty of God. And this is the reason why Paul mixes up predestination and free-will in such a careless manner, as it seems to us sometimes. He was an Oriental, and did not see the incongruity. Now, when fatalism is converted, renewed, and purified, will not the five points of Calvinism find in it a wonderful prop and support? Pantheism is rampant in India, China, and Japan. Indeed, the great majority of the thinking part of the race have always been pantheists. And when pantheism is converted and Christianized, will not the unity and immanence of God receive a wondrous accession of strength. May there not from this Christianization of pantheism come forth an ethical, a Christian mon-

ism, perhaps; a something very unlike the pagan monism of America to-day, but a something which is floating in the air, and which we can hardly formulate or express? And will not this balance the bald tritheism so common in evangelical circles, and the almost deistic conception of the universe now so prevalent among the mass of our church-members?

And from this Oriental world I look for the influence which will establish immersion as baptism finally and forever. The Oriental mind is poetic. The language of symbolism is its native tongue. It delights in emblem and significant ordinances. The reason the Anglo-Saxons, with an open Bible in their hand, are not all immersionists is because they are lacking in imagination. They are practical, extremely sensible, fearfully prosaic. The Oriental, on the contrary, asks the immerser: "What does this rite mean?" and when its beautiful imagery of the death and resurrection of Christ, and of the believer is set forth, the Oriental is straightway attracted to it. When the sprinkler, asked the same question, can give no explanation of his meaningless ordinance, the Oriental turns away. So we see that though the Presbyterians spend twice as much money as our Baptist Board in foreign lands, they have not a third as many converts. And in Burma even Pedobaptists are forced to immerse their converts. They will have nothing else. In fact, the Bible is an Oriental book, and Christianity is an Oriental religion, and when it gets back to its native habitat it will be reinterpreted in the spirit in which it was first promulgated, and be enriched by elements of which to some extent it has been robbed.

And shall we not expect too that the light-hearted,

warm-hearted Negro race will add a needed element of warmth and joy to the final Christianity, and the Chinaman, strange mixture of conservatism and enterprise, a practical and ethical element which will give a solidity and permanency to the whole kingdom?

And what means this car of Juggernath in India? this suttee? these fakirs? these weary pilgrimages? these self-inflicted tortures? this mother casting her babe into the Ganges? these ten thousand gods? Surely might the missionary say to these Indians as Paul did to the Athenians: "I perceive that in all things ye are very religious." Religion dominates the whole life. Every day, every hour, almost every act has some relation to the man's religion. And when this exceedingly religious people are renewed by the Spirit of God, will they not lay their bodies on Jehovah's altar as a living sacrifice? Will they not gladly suffer all privations, all persecutions, all wearinesses for him who loved them and gave himself for them? Will not the money lavished on sacrifices and shrines find its way into the Lord's treasury? Will not the infants, formerly reserved for Lord Ganges, be now willingly dedicated to the service of Lord Jesus? Will not the devotion which supports ten thousand gods support one with at least equal zeal? I cannot but believe that converted India will show us a consecration and fervor beside which all western examples of self-surrender will seem cold and tame.

And this earnest love for Jesus will naturally express itself in a devotional literature with a sweetness and tenderness all its own. The mystic trend of the Indian mind will develop the holy thought of our oneness with Christ and his presence with us as never before. Hymns,

too, will flow from Hindu and Chinese lips. Already our hymnology is enriched by Krishna Pal's—

> O thou, my soul, forget no more
> The friend who all thy sorrows bore,
> Let every idol be forgot,
> But, oh my soul, forget him not.

And Lakshmi Goreh's—

> In the secret of his presence how my soul delights to hide,
> Oh, how precious are the lessons which I learn at Jesus' side,
> Earthly cares can never vex me, neither trials lay me low,
> For when Satan comes to tempt me, to the secret place I go.

Nor are these all. Already Polynesia, Japan, China, Burma, the Telugus, and Madagascar have their native hymn writers, many of whose productions are pronounced "most excellent" by the missionaries. Christianity is teaching the world to sing. Is it a prophecy of the universal song of praise to Him who sits on the throne and to the Lamb?

3. Up to the present time, the most important direct contribution of foreign missions to our religion consists of its rich store of Christian experience. What the world wants to-day is not theories, arguments, philosophies, or even theologies, so much as *life facts*. Christianity in the life form is always most instructive, convincing, and inspiring. The test of Christianity after all is not that it is logical, or that it makes men happy. The final question is, "Does it actually save men?" Is it the power which can make men gentle, strong, and pure? If Christianity can do this, the world wants it. If it cannot, the world has no use for it, and the world is right. The great battle of apologetics is to be fought and won not so much in the study and in the pulpit, as in the

after-meeting, the inquiry room, and the Sunday-school. Not by wit, not by pen, but "by my Spirit," saith the Lord of hosts. This "everlasting sign, which shall not be cut off," this exhibit of men regenerated, redeemed, and purified, has often been the strength of Christianity in spite of its defenders. "And seeing the man who was healed standing with them, they could say nothing against it." And what can be said against a Christianity which does actually cleanse and purify a world? But of all the departments of the church's working, foreign missions supply the most striking and convincing proofs of the living power of the gospel.

Notice this living power working in the lives of the missionaries. See David Nitschmann and Leonhard Dober, as with scarcely a dollar in their pocket, they sail for St. Thomas in 1732, constrained by the law of Christ to minister to the degraded slaves of the island, and determined to reach them with the gospel, though they sold themselves as slaves to do so.

See the refined and sensitive Judson lying in the midst of the filth and loathsomeness of the death prison at Ava, or begging, ah me! a little nourishment for his starving babe from the native mothers of Oung-pen-la, pitied in his wretchedness even by the tiger-hearted jailers. And all this he suffered for Jesus.

See Morrison toiling on for thirty years in spite of a thousand obstacles, and with scarce a convert, to lay broad and deep the foundation of missions in China. This certainly was the noblest kind of courage—patience, which is courage long drawn out. And all for Jesus' sake.

See those Moravians, men and women, living and dying in leper hospitals, and all for Jesus' sake.

And have you read the story of Captain Allen Gardner, of the Royal Navy, whose love for Christ and neglected South America would not allow him to rest? See him at last on the storm-bound coast of Terra del Fuego, repulsed by the Fuegans, whom he came to save; his company dying one by one from starvation, and yet never a murmur from his lips. Read the last two entries in his journal, Wednesday, September 4: "There is now no doubt that my dear fellow-laborer—the last, save himself—has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully. Under these circumstances, it was a merciful providence that he left the boat, as I am too weak to have removed the body. He left a little peppermint water which he had mixed, and it has been a great comfort to me; but there was no other to drink. Fearing that I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber overshoes. What continued mercies am I receiving at the hands of my Heavenly Father! Blessed be his holy name!" Think of it, friends; think of it! Oh, the pathos and the pity of it! Thanking God for a little dirty water in an old overshoe! And all this for Jesus' sake.

"Friday, September 5. This is the last. Great and marvelous are the loving kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst."

"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus Christ. They hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them."

Such life and facts are, however, afforded also by the native converts. Christianity saves not only the Caucasian, but the Chinese, the African, the Polynesian, and the Fuegan. Among the ten thousand instances we select a single one.

Kowia was a cannibal chief of the island of Tanna, in the New Hebrides, where Dr. Paton first labored. Converted, he lived the new life of faith in Jesus, and was a faithful missionary to his own people. Evil white men brought the measles to Tanna. It almost swept the island of its inhabitants, and in the midst of all Dr. Paton fell sick. One day he was awakened from his feverish sleep by Kowia, who whispered to him:

"Missi, I am very weak; I am dying. I come to bid you farewell and go away to die. I am nearing death now, and I will soon see Jesus. Missi, since you became ill, my dear wife and children are dead and buried. Most of our Ancityumese (Christians) are dead, and I am dying. If I remain on the hill and die here at the mission house, there are none left to help Abraham to carry me down to the grave where my wife and children are laid. I wish to lie beside them that we may rise together in the Great Day, when Jesus comes. I am happy, looking unto Jesus! One thing only grieves me now: I fear God is taking us all away from Tanna, and will leave my poor people dark and benighted as before, for they hate Jesus and the worship to Jehovah. Oh, Missi, pray for them,

and pray for me once more before I go!" After Dr. Paton had prayed with him he urged him to remain, but Kowia replied:

"Oh, Missi, you do not know how near to death I am! I am just going, and will soon be with Jesus, and see my wife and children now. While a little strength is left I will lean on Abraham's arm and go down to the grave of my dear ones and fall asleep there, and Abraham will dig a quiet bed and lay me beside them. Farewell, Missi, I am very near death now; we will meet again with Jesus and in Jesus."

"With many tears," says Dr. Paton, "he dragged himself away; and my heart strings seemed all tied around that noble, simple soul, and felt like breaking one by one as he left me there on my bed of fever alone. Abraham sustained him, tottering to the place of graves; there he lay down, and immediately gave up the ghost and slept in Jesus. What think ye of this, ye scoffers at missions? What think ye of this, ye skeptics as to the reality of conversion? He died as he had lived since Jesus came into his heart; without a fear of death, with an ever-brightening assurance of salvation and glory through the blood of the Lamb of God, that blood which had cleansed him from all his sins and had delivered him from their power."

And why multiply these instances? The world knows the Christian heroes of the Imerina persecutions of Madagascar, the noble martyr deaths of Samoan and Fijian missionaries, the death praises of the boys of Uganda as in the flames they sang the name of Jesus. My friends, theories all aside, the glorious fact remains, JESUS SAVES.

Foreign missions have not only furnished life facts

enough to convince any candid man of the living power of our religion, but they have mortgaged the world for Jesus. Some one may say, What is the use? Why throw away these noble lives? See your missionaries returning year by year permanently disabled. See the graves which dot the shores of the Irawadi and the Congo. Ah! my friend, those graves are the most precious of Christianity's treasures. They are the pledges of victory. From the ground cry the voices of the dead in tones which forbid retreat. So long as Anna Haseltine Judson lies buried under the hopia tree at Amherst, so long as the bones of her great husband whiten within sight of the Burman shore, Burma can never be abandoned by American Baptists. So long as the grass waves over those green graves on the Congo, American Baptists can never retreat from Africa. Aye, my friends, these are the holy sepulchres of the new crusade, which will take the world for Jesus. Still, still, the blood of the martyrs is the seed of the church.

When William the Conqueror landed on the beach at Pevensey, he stumbled and fell. All cried aloud in dismay at what seemed to them an omen of ill, but the great conqueror closed his hand on the sand, and holding it aloft cried, amid the cheers of the host: "See, I have taken seizin of my kingdom of England." So by these seeming omens of ill, has the church taken seizin of the world for King Immanuel.

And now in the words of the great president, as we are solemnly gathered in the presence of God, "let us here highly resolve that these dead shall not have died in vain."

XVII.

THE APOSTOLIC AMBITION.[1]

REV. A. J. GORDON, D. D.,
Pastor Clarendon Street Baptist Church, Boston.

SOMETIMES a train of thought is suggested by a very trivial circumstance, as the train of thought was which I shall pursue this evening very briefly. My son came to me one day with a Greek Testament, and asked me this question: "Is it right for a Christian to be ambitious?" I said, "Yes, I think so, in the right sense of the word." Then he added another question: "Is it right for a Christian to love honor and praise?" I said that didn't seem to be according to the gospel. He said, "What does this word mean, *philotimeomai?*" "That means love of honor." I found that word used three times in the Greek Testament, and I said, "Certainly that is a good suggestion, to see it exactly as it means; not as translated."

The first instance is this. The Apostle Paul says: "So have I been ambitious to preach the gospel where Christ is not known, else I should build upon another man's foundation." He speaks there of being ambitious to do it. That is a great principle, though it contains a certain kind of paradox. If you were to have a lot on which to build a house, you would have no objection, other things being right, that the foundation already had been put in so that you would have nothing to do but to rear the superstructure. "No," says the apostle, "give me

[1] Printed from a stenographic report.

a field where there hasn't been a sod turned, a turf cut. I want to begin anew. This is my ambition." Now, I remember when I graduated from the theological seminary, I said, "I want to make the most of life. I said, certainly it is best to build on an old foundation where you have years of culture and spiritual training and nurture, rather than to go to a new field."

But the whole history of foreign missions proves the opposite. Do you think it was a mistake, as Judson's mother and sister thought, that when he had that splendid opportunity to be co-pastor in the Park Street Church of Boston, and he said, "My field is over the sea"; and over the sea he went? And Park Street Church numbers perhaps eight hundred members to-day, while the churches which have been gathered as the fruit of his labors in Burma number thirty thousand members. It is always safest to go in God's way. A man graduated twenty years ago from Princeton College. Alexander Mackay said, "I am going to find a field where the gospel has never been heard." He went to Formosa and began a work there, literally a repetition of the work of the apostle in the hardships and trials and buffetings and persecutions. At the end of twelve years he sat down to the communion table one day with twelve hundred and fifty disciples he had gathered out of that new field. Who of us, laboring twenty years, thirty years, can point to such a result as that? Built out of absolutely new material, where a soul never had been brought to Christ or heard the gospel. I just sketch this to show that it pays, in this particular, to be ambitious exactly as the Apostle Paul was ambitious to preach the gospel where Christ has never been honored.

The second suggestion is this. Writing to the Thessalonians he exhorts them to be ambitious, to be quiet, and to do their own business. I think that is a wonderful suggestion. That is my point exactly. Brethren, our great business is giving the gospel to those who have never heard it. It is not our second business or our third. It is our first business. Everything ought to be subordinate to that. I want solemnly to ask you, as a company of Christians, does it appear that you, does it appear that the church of God, does it appear that our great brotherhood is making the work of its foreign missions its first business? Look at it. A man puts his capital in his business, doesn't he? Not simply some small per cent. of interest. Now the last estimate gives the amount of money in the hands of evangelical Christians in the United States to be eleven billion dollars. Perhaps you can compute that; I can't. What do you suppose the per cent. of contributions to missions of that eleven billion dollars is by American evangelical Christians? It is computed to be one thirty-fourth of one per cent. How many of you would succeed in business if you put as much of your money in proportion into your business as that? Take another fact. Of all the money given for Christian purposes, ninety-eight per cent. stays at home and two per cent. goes abroad to give the gospel to the heathen. Does that look like business? We have only to act as Jesus Christ commanded us to act to reach bright results.

I have sometimes thought, suppose that we believed the Bible and took it literally. There is that declaration, "For our citizenship is in heaven." A man pays taxes where he lives, doesn't he? The great trouble we have

in Boston is that people move out into the suburbs to avoid their taxes. Suppose you join those two ideas, pay your taxes where you live, and your citizenship is in heaven. In that event a great many people would probably move out into the suburbs. That is the great complaint in the city of Boston; I don't suppose it is so in the city of Brooklyn or New York. Suppose those Christians who have that magnificent honor, who are, in no figurative sense, but literally, the sons of God, and concerning whom that wonderful thing is said, that their citizenship is in heaven; suppose I say that they only did what is right, and paid their taxes there. But just the same trouble occurs; a vast number of them move into the suburbs of the world somewhere, and the church of God and the kingdom of Jesus Christ do not get their taxes. We are not making missions our first business.

Then the apostle Paul says: "I am ambitious that whether living or dying I may be approved of him." That is the thing. I wish we could all act upon that principle. Seek for nothing so much as simply for this, that we get the approval of our Master. A friend of mine, not long since, was coming into the station to take the cars to a distant city. It was a frightfully cold night, and they all had their overcoats buttoned up to the chin; but when they came to the gate there was a man demanding that every man should show his ticket, and every man had to undo his coat two or three thicknesses, and they were all very angry and were upbraiding this man. When my friend came along, he said: "You seem to be a very unpopular man this evening." He answered: "I have no ambition but to be popular with one man, and that is the superintendent." Now, that is exactly what

the Apostle Paul meant, I suppose. He was ambitious to be popular with one, even Jesus Christ, whether he lived or died, that he might be commended of him.

This is just a sketch of what was suggested to me, and now I want very briefly to sketch what we have, and what we ought to do with what we have.

First of all, we have this immense mind of man, and we have in connection with our advanced civilization, the telegraph and the railroad and all that is covered by that phrase, modern civilization. Dr. Mabie told you this morning of that marvelous fact that the census of India, two hundred and eighty millions, was taken in a single day, less than twenty-four hours. I never read it without thinking, that if the government of Great Britain can take the census of India within twenty-four hours, how long ought it to take to give the gospel to all those in India? It is perfectly practicable that we should let every man, woman, and child of India hear the story of Jesus Christ, how he died and rose again, before this century closes. That would be business.

What else have we? We have this Bible translated now into two hundred and eighty languages, and not only that but remember the startling fact, that by these translations nine-tenths of the whole human race can be reached with the Scriptures in their own tongue. Think of what that suggests. I don't know what you believe about the Bible in these uncertain times, but I will tell you what I believe. I believe that not only was it inspired but *is* inspired. I believe the very life of the very God pulsates in its every sentence and its very letters. If John Milton could say that a good book is the life-blood of a master spirit, how much more can

we say that this Book of books is the very life-blood of God.

Now the story of what the Bible has done in heathen countries is simply magnificent. If I had the time to recite it I would hardly know of a single instance where the work has not been begun through some direct, definite application of a single text or a few texts of Scripture. Notice for a moment what has been accomplished. In the year 1622, you remember that Christianity had been planted in Japan and had a vast following there; but in that year the Jesuits, having plotted to get political influence, allied themselves with a certain political party, and were stamped out in the most remorseless slaughter perhaps that was ever perpetrated. In America, in 1622, a little band of pilgrims landed on Plymouth Rock. Two hundred years passed. A man born in sight of Plymouth Rock is one day in command of a ship that sails into the harbor of Yeddo. He takes Japan for Christ, and there wasn't a cannon fired, there wasn't an ounce of powder spent. Commodore Perry simply placed the Bible on the capstan of his ship and in a loud voice read the 100th Psalm, and Japan was opened to the world. A few years after, some ship sailing through that same bay dropped accidentally a copy of the New Testament. It floated ashore and was picked up by a Japanese gentleman; curious enough to know what it was he asked somebody, and they told him that he could find a translation by sending to China; he sent and read all the translation of the New Testament. He read the story of Jesus Christ's life and death and resurrection. He was astonished and went to a missionary and said: "I desire to believe on this Man of whom I have read." That was

the beginning. That man was the first Protestant convert; won simply by reading the New Testament.

Go to Greenland. Fifteen years later a missionary labored without a convert, believing that you must civilize a people before attempting to regenerate them. After him came John Beck. Reading one day these words, the story of Jesus Christ's agony in the garden and that threefold prayer, "If it be possible, let this cup pass from me," that simple passage of Scripture opened the heart of Kajarnack, the first convert.

Pass on to Labrador. Eighteen years ago the missionaries were about to abandon the field, when one day the missionary repeated the word, "The Son of Man is come to seek and to save that which is lost," and the message reached an abandoned woman. As she listened, a strange fascination came over her soul, and then she went that night and slept in a dog-kennel. She said: "I feel unworthy to associate with men since I have heard about this Man. All night she stayed in that dog-kennel, confessing her sins, pouring out her tears and pleading for pardon; she came out next morning and said she believed in this wonderful Man. And after eighteen years of waiting, Labrador had its door opened by a single text of Scripture. That woman became the first evangelist. The missionaries stayed, and her word was the word of fire; until within a month there wasn't a place big enough to hold the converts who would gather to hear the praise of this wonderful Man who came to seek and to save those which were lost. That is the history of missions in Labrador.

The Bible, put into the language of the people, gives God's own life infused in the language of the Bible.

The Bible brings about a kind of re-incarnation, entering into the hearts of men, and they become in turn the temple of God. We have a wonderful resource in that translated Bible.

Then we have not only that, but we have the Holy Spirit. Have you ever thought of this: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send him unto you." How is it that we can have any good by his going away? When he was here in the body he could only be in one place at one time; but he could be in all places at all times in the form of the Holy Spirit. Not simply some fraction of himself, not simply some spiritual fragment, but Jesus Christ is in company with two or three regenerated persons gathered in his name in all the individual fullness and plenitude of his personality; not a part of Christ, but the whole Christ where two or three regenerated and worshiping souls are gathered together. Does the doctrine of the Trinity defy our mathematics? What do you think of this doctrine? Mathematics says the whole is equal to the sum of all the parts. But we know of the Spirit that every part is equal to the whole. Every church, every true body of Jesus Christ has just as much of Christ as every other, and each has the whole Christ: "Lo, I am with you all the days even unto the end"; "Where two or three are gathered in my name, there am I."

Now, I think it is time we were unusually ambitious to complete this work. I am not here to plead for money to-night. I am not here to make anybody give to the Missionary Union. I am just here to say a word to you Christians about your own spiritual life. The Missionary

Union can get on if you don't give what you can give, but the question is, will *you* get on?

I believe that the word of our Lord Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, but lay up for yourselves treasures in heaven," that that word is just as binding as "Believe and be baptized." We have separated from Christendom in obedience to the last commandment, "Believe and be baptized." I suppose if we should stand out on the other we should be counted eccentric, perhaps looked upon with suspicion. I believe Christ meant that as much as the other. It is best for us to do exactly what the Master commanded. I heard this said: "I have been forty years in India. You think missionaries have many hardships. I tell you, the greatest hardship of all in missionary life is the parting with children, sending them home, being separated from them. That is the missionary's greatest trial; but I want to say that in forty years' experience I have never known a missionary's child to go wrong." What a remarkable statement! These men have obeyed the Great Commission, and God has kept faith with them. I have been nearly twenty-five years pastor of one church, in a position where I have had an opportunity to see. I want to say that, with two or three exceptions, I have never known an instance where men have waited, and laid by, and accumulated a great fortune to pile it upon the heads of their children, that those children have not, with one or two exceptions, gone wrong and been ruined. The best way to save your money is to give it to Jesus Christ for the work of preaching the gospel among the heathen. I know of no security for it anywhere else. I know of no security for Christians in doing anything else.

Oh, my friends, I am not talking about the Missionary Union and its claims; I am talking to you to-night. Do you know that money is the greatest peril, if misused; that it may be the greatest power if rightly used? Do you know that what God has given you in return for honest toil may be multiplied a hundred-fold if you will use it in the work of giving the gospel to those who never heard it. Therefore, I ask if we are making preaching the gospel our first business when we are spending ninety-eight per cent. at home and two per cent. abroad, when multitudes upon multitudes never have heard of Jesus Christ? I say, if we mean business, let us sacrifice the luxuries of our home work for the advancement of work among the heathen.

And now I must close with just this suggestion. It is a most solemn time in which we are living. The magnificent success that missions are making should lift our heads with joy, but should set us to search our own hearts. I am speaking now to Christians about their own spiritual life. An English pastor has written a book of pastoral reminiscences. He tells this story: "I saw a man year after year gradually cutting off his contributions to missions, gradually closing his hand. I became anxious about it. I didn't know how far it had gone. I knew he was prosperous. I knew that little by little he would shut his hand until at last he gave almost nothing to missions. One day I was called suddenly with the announcement that he was dying. I hastened to his bedside, said a few comforting words to him, asked him if his hope was in Christ. I said, now I am going to pray; give me your hand, I like to take hold of a hand. He did not move his hand. I repeated it, thinking he did not hear, I am

going to pray, I want to take you by the hand. No response. I knelt by his bedside and commended his soul to God. In a few moments he passed away. When they turned over the covering, they found both those hands clasping his safe key." He said those hands were clasped so that it was almost impossible to get them apart. "I knew now," he said, "why he couldn't reach out his hand to me." We want hands reached out to India, China, Japan, Africa and the islands of the sea. Is it possible that any redeemed disciple of Christ has so clasped his hands that he cannot reach them out? When I die I want to be able to say, "Simply to thy cross I cling." But I know that no man can hold two worlds in his hand at once. If my hands are clasped on my safe key, they can't clasp the cross.

I beg you to be serious about this and to consider that I am not speaking severely, for I know that Jesus Christ, who, though rich, became poor that we, through his poverty, might be rich, has put us in a place of tremendous responsibility. Responsibility presses upon us more than the atmosphere; fifteen hundred pounds to the square inch, a hundred thousand pounds to the square inch—a tremendous pressure upon us. Every blessing, every particle of our resources means simply added responsibility. My God! help us to understand it. "And the Spirit and the bride say, Come;" I read those words this morning in my room as I rose, and pondered them. You know that commentators say now that probably these words, the first part of that verse, point back and are in response to what Jesus Christ, the risen Lord, has just said: "Surely, I come quickly." Then comes the answer, "The Spirit and the bride say, Come, and whosoever will, let him

take the water of life." Notice what an admirable, what a beautiful ideal that is of a Christian life. With eyes turned toward heaven, with hands stretched out to men, with the voice growing fairer to the absent pilgrim, "Come, Lord Jesus." And with hands stretched out to perishing worlds, saying: "Whosoever will, let him take the water of life."

Do you know what the best prayer-book is? That (pointing to a map of the world) is the best prayer-book that I can recommend. Get a map of the world and spread it out before you when you get on your knees. And what about the praying? You are not simply to pray to Jesus Christ, or to pray through Jesus Christ, you are to live with him. To me this is a most blessed idea—I am simply to join with him in prayer. When Moses stood upon the mountain top, and the two stood on either side to stay up his hands, when they stayed up his hands, the battle went for Israel; when they were dropped, it went against them. Now, Jesus Christ is there on the mountain top. What is he praying for? He is looking down upon the map of the world, all its dark continents, its wretched millions, its lost inhabitants. He sees them all and remembers he has purchased them with his own life-blood. He is pleading night and day as he looks down upon the continents. And the Spirit and the bride are to hold up his hands; the Holy Spirit on the one side and the church on the other, making intercession that his prayer may be answered. O my God, help us in this solemn hour to take upon our hearts a lost world, and resolve for the future that missions shall be our first business.

Princeton Theological Seminary Libraries
1 1012 01235 0684

Date Due

PRINTED IN U. S. A.